

BOOK OF DREAMS:

THEIR

ROMANCE AND MYSTERY,

WITH A COMPLETE

INTERPRETATION DICTIONARY.

COMPILED FROM THE

MOST ACCREDITED SOURCES FOR THE "DIME SERIES."

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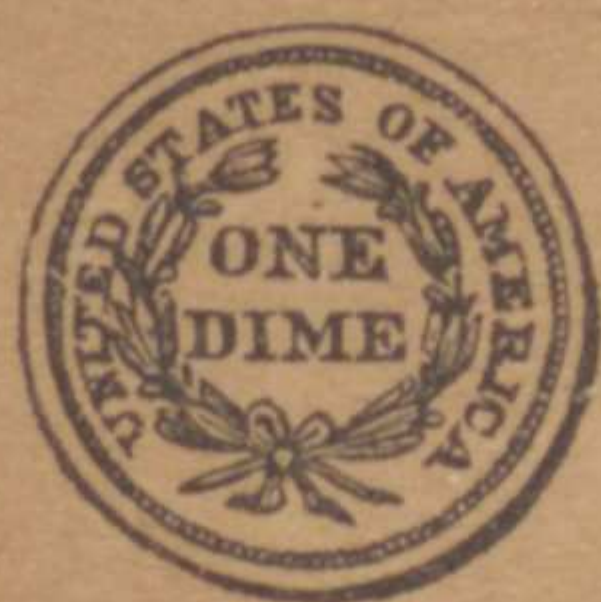
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INTRODUCTION.

DREAMS in their development have breath,
And tears, and tortures, and the touch of joy;
They leave a weight upon our waking thoughts;
They take a weight from off our waking toils;
They do divide our being. They become
A portion of ourselves, as of our time;
And look like heralds of eternity.
They pass like spirits of the past—*they speak*
Like sybils of the future. —BYRON.

The mystery which attaches to dreams has interested every generation and race of men from the beginning of the world. It is not our purpose to furnish food for superstition by giving an undue importance to every vagary of the sleeping mind; but it would be treating with contempt the Bible records, and setting at naught the testimony of numerous great men among the ancients, to doubt that dreams often have been meant to convey serious warnings, or to convict skeptical minds, or to give intelligence of things occurring at a distance which were of the greatest importance to the dreamer. "To preserve Sarah unsullied, God appeared to Abimelech in a dream. The flight into Egypt to avert from the infant Redeemer the effect of Herod's wrath, was undertaken by reason of a warning communicated, to his earthly guardian in a vision, by Divinity. The exaltation of Joseph to the supreme command in the realm of the tropic mother of nations, and the promotion of Daniel in Babylon, and his prophecies, were wholly attributable to a like origin."

The Grecians and Romans attached oracular power to dreams, and history gives many instances of the singular connection between their sleeping thoughts and the events which followed. The poets too give their testimony to the respect in which dreams were held by them. The quaint old *Chaucer* says:

Dreams be significations
As well of joy as of tribulations,
That folks endure in this life present:
There needeth to make of this none argument.

The German novelists make use of the relation of singular dreams to great advantage; and all the northern nations of Europe are deeply imbued with a sense of their supernatural origin. The English novelist, Bulwer, in his "Pilgrims of the Rhine," gives a strange story of the power of dreams on the mind. We know not whether the mind becomes so disentangled from the senses in sleep, as to have even a partial power of prophecy; we only know that the connection between the operations of the mind in a state of sleep with distant objects is sometimes very astonishing and mysterious. Physiologists tell us that in sleep the brain is collapsed, or in a comatose state; but that circumstance does not lessen—it rather increases the marvellous character of prophetic dreams. To the curious on this subject we would say, that in the *Encyclopædia Britannica* there is a fine essay on the nature of dreams which it may interest them to read, but from which our limited space forbids us to quote.

Dull sleep instructs, nor sports vain dreams in vain.

—YOUNG.

The question of the phenomena of dreams is discussed quite ably in the two essays given in the body of this volume. Be they shadows of real things, or the things themselves, they never will cease to interest, to excite, and to command the sympathies of the human kind.

THE
Romance of Dreams.

ALBATROSS.

To dream of killing an albatross is an evil omen.—
THE SYBIL.

How long in this same fit I lay,
I have not to declare;
But ere my living life return'd,
I heard, and in my soul discern'd
Two voices in the air.

"Is it he?" quoth one; "Is this the man?
By him who died on cross,
With his cruel bow he laid full low
The harmless albatross.
The spirit who bideth by himself
In the land of mist and snow,
He loved the bird that loved the man
Who shot him with his bow."

The other was a softer voice,
As soft as honey-dew;
Quoth he, "The man hath penance done,
And penance more will do."

—ANCIENT MARINER.

ANGELS—HEAVEN.

*To dream of angels presages joy and prosperity with
the fulfilment of our dearest hope.—*ACHMET SMITH.

St. Augustine relates of a brother in the church that, in
a vision, he beheld the Golden City, and heard the song

of the ransomed, which so strengthened him in his religious faith, that doubts previously entertained were entirely banished from his breast.—DREAMS: BY CHARLES A. MUNGER.

It has, nevertheless, pleased God, as appears in Holy Writ, to give very important counsel at times to saints, during sleep. St. Augustine reports that St. Monica, his mother, comprehended, by certain pleasing sensations, the revelations which it pleased God to make to her during sleep, and which her imagination represented to her during the dreams of the night.—DE SACY: ON DREAMS.

ANCHOR.

To dream of an anchor denotes security, and long deferred hopes realized.—THE SYBIL.

At first all deadly shapes were driven
Tumultuously across her sleep,
And o'er the vast cope of bending heaven
All ghastly visaged clouds did sweep;
And, as toward the east she turn'd,
She saw aloft in the morning air,
Which now with hues of sunrise burn'd,
A great black anchor rising there;
And wherever the lady turn'd her eyes,
It hung before her in the skies.

The air was calm as it could be,
There was no sight nor sound of dread,
But that black anchor floating still
Over the piney eastern hill.

—MARIANNE'S DREAM: SHELLEY.

APPARITIONS.

When you dream of seeing an apparition, it will be well to mark the words and appearance of the person dreamed of, as they are usually sent for warnings of some impending danger or loss.—THE SYBIL.

Mrs. C—— and her daughter were sleeping in the same bed in Cheltenham, when the mother dreamed that her brother-in-law, then in Ireland, had sent for her; that she entered his room, and saw him in bed, apparently dying. He requested her to kiss him, but, owing to his livid

appearance, she shrank from doing so, and awoke with horror of the scene upon her. The daughter awoke at the same moment, saying: "Oh, I have had such a frightful dream!" "Oh, so have I," returned the mother; "I have been dreaming of my brother-in-law." "My dream was about him, too," added Miss C——. "I thought I was sitting in the drawing-room, and that he came in wearing a shroud, trimmed with black ribbons, and approaching me, he said: 'My dear niece, your mother has refused to kiss me, but I am sure you will not be so unkind!'" By the first Irish papers that reached them, they learned of the death of this friend on the night of their singular dream.—MRS. CROWE'S NIGHT SIDE OF NATURE.

Miss D——, of G——, one night dreamed that she was walking about the washing-greens, when a figure approached, which she recognized as that of a beloved brother who was at that time with the British army in America. It gradually faded away into a kind of anatomy, holding up its hands, through which the light could be perceived, and asking clothes to dress a body for the grave. The dream recurred more than once the same night, and, apprehending some misfortune, Miss D—— noted down the date of the occurrence. In due course of post, the news arrived that this brother had been killed at the battle of Bunker Hill.—IBID.

A farmer, in Worcestershire, dreamed that his little boy, of twelve years old, had fallen from the wagon and was killed. The dream recurred three times in one night; but unwilling to yield to superstitious fears, he allowed the child to accompany the wagoner to Kidderminster fair. The driver was very fond of the boy, and he felt assured would take care of him; but having occasion to leave a parcel, the man bade the child walk on with the wagon, and he would meet him at a certain spot. On arriving there, the horses were coming quietly forward, but the boy was not with them; and, on retracing the road, the boy was found dead, having apparently fallen from the shafts, and been crushed by the wheels.—IBID.

Two friends arrived at Megara, and lodged in different places. One of the two was scarcely asleep, when he dreamed that his companion announced to him, with a melancholy air, that his host had formed a project to assassinate him, and entreated him to come as quickly as

possible to his succor. Upon this he awoke, but, convinced it was only a dream, he went to sleep again. A second time his friend appeared, and conjured him to hurry, as his murderers were about to enter. Much disturbed, he was amazed at the recurrence of his dream, and prepared to go to his friend; but reason and fatigue gained the mastery, and he returned to bed. His friend then appeared the third time, pale, bleeding, disfigured. "Wretch," said he, "you did not come at my entreaty! It is now over; nevertheless, revenge me. At daybreak you will meet at the city gate a cart-load of dung; stop it, and have it unloaded: you will find my body concealed in the centre; inter me honorably, and pursue my murderers." The friend arose, repaired to the gate indicated, found the cart, stopped the driver, and on searching found the body of his friend.—HALLUCINATIONS, ETC.: BY DE BOISMONT.

BATTLE.

To dream of battles, of armies marching in ranks of weapons, fortifications, and of any thing pertaining to war, is an evil sign to the loving, and to all save soldiers.—ARTEMIDORUS.

There is one within,
 Besides the things that we have seen and heard,
 Recounts most horrid sights seen by the watch.
 A lioness hath whelped in the streets;
 And graves have yawned, and yielded up their dead.
 Fierce fiery warriors fight upon the clouds,
 In ranks, and squadrons, and right forms of war,
 Which drizzled blood upon the Capitol:
 The noise of battle hurtled in the air,
 Horses did neigh, and dying men did groan,
 And ghosts did shriek and squeal about the streets.
 O Cæsar! these things are beyond all use,
 And I do fear them.

—JULIUS CÆSAR, ACT 2D, SCENE 2D.

BELLS RINGING.

To dream of the ringing of bells betokens grief, sorrow, and anxiety.—GERMAN DREAM BOOK.

"Is it not strange that as ye sung,
 Seem'd in mine ears a death-peal rung,

Such as in nunneries they toll
 For some departing sister's soul?
 Say, what may this portend?
 Then first the Palmer silence broke
 The livelong day he had not spoke),
 "The death of a dear friend."

—W. SCOTT.

BEAUTY.

To dream of beauty is a most favorable omen to those who labor industriously, for it is the nature and spring of all life and activity. And this is a good sign not only to travelers, but to those who propose remaining still, for it stirreth up even the indolent and unwilling to activity. So Venus Anadyomene, rising from the ocean, is ominous to sailors of storm and shipwreck, yet nevertheless preserves their lives, and brings to a fortunate conclusion labors and negotiations which have seemed hopeless and desperate.—ARTEMIDORUS.

To dream of supernatural beauty is sign of death.—
 THE SYBIL.

Constantine, while sleeping in Byzantium, dreamed that the tutelar guardian of the city, a venerable matron, sinking under the weight of years and infirmities, was suddenly transformed into a blooming maiden, whom his own hands adorned with all the symbols of imperial greatness. The subsequent splendors of the western capital signally verified the vision.—DREAMS: BY CHARLES A. MUNGER.

Socrates, while incarcerated at Athens, said to Crito that he should die within three days, for that he had seen in a dream a woman of extreme loveliness, who, calling him by name, repeated this line from Homer: "On the third day you'll reach the fruitful Pthia." And it fell out precisely as he had foretold.—IBID.

"Was then my dream a shadowy lie?
 Toil on, sad heart, courageously,
 And thou shalt find thy dream to be
 A noonday light and torch to thee."

BIRDS—SINGING—SWANS.

To dream that you hear birds singing, indicates that you will soon hear pleasant news.—DAS REICHHALTIGE TRAUMBUCH.

To dream of beautiful white swans, presages wealth; but to hear them sing, is a sign of death.—VAN GERS-
TENBERGK.

Socrates dreamed that he held on his knees a young cygnet (young swan), which on a sudden became full-fledged, and flew up singing most sweetly. The next day Plato was placed under his tuition, when he said: "This is the bird." And the golden-tongued philosopher, when about to die, dreamed that he had become a swan and went from tree to tree.—DREAMS BY CHARLES A. MUNGER.

ARTEMIDORUS says: *To see an eagle perched on a high crag or tree, or other lofty place, is a good omen for the brave and bold, but evil for cowards; and it is also an encouraging sign for you to dream of beholding one calmly soaring alone. But to be borne away upon an eagle presages death to kings and magnates.*

And of doves, he says: *To dream of doves, presages pleasant and agreeable relations with the gentler sex; for they are birds sacred to Venus—ring-doves referring indeed to those of evil life, but the house-pigeon to honest maidens and matrons.*

To dream of a white dove alone and soaring presages the death of some one beloved.—THE SYBIL.

I dreamed that a gray old man stood before me, with a beautiful white dove perched upon his head. As I looked, the bird took flight, and I started up from sleep, exclaiming: "The boy is dead!" In a few hours my beautiful boy was dead.—LETTER TO AUTHOR.

BLIND.

To dream of being blind is a token that you trust in an enemy. To dream of seeing a blind person, denotes that you will learn something desirable.—THE SYBIL.

She thought that, walking alone in a forest, she met a blind man in a little hut. She approached, and inquired whether he was born blind, or had become so by accident. He replied that he was born blind. "You do not know, then," said she, "what is light, which is so beautiful and agreeable; nor the sun, which has so much brilliancy and beauty." "I have never," said he, "enjoyed the sight of that beautiful object, nor can I form any idea of it; but I do not the less believe it to be of marvellous splendor." The blind man seemed then to change both his voice and countenance, and, assuming an air of authority, said: "My example should teach you that wonderful things, which escape our sight, are no less true nor desirable because we are unable to comprehend them."—CHIEFS-D'ŒUVRE DE BOSSUET.

BOAR.

You will be betrayed, persecuted, and pursued.—GERMAN DREAM-BOOK.

So on a day he laid him doune to sleepe,
And so befel that in his slepe he thought,
That in a forest fast he walk'd to wepe,
For love of her that him these paines wrought,
And up and doune as he that forest sought,
He dream'd he saw a bore with tuskes great,
That slept agenst the brighte sunes heat.

And by this bore, fast in her armes fold,
Lay kissing aye his lady, bright Creseide,
For sorrow of which, when he gan it behold,
And for despite, out of his sleepe he breide,
And loud he cried on Pandarus, and seide,
"O, Pandarus, now know I, crop and root,
I am but dead, there nis none other boot."

—CHAUCER.

BOAT—WATER.

To dream that you are floating over the water in a boat is a good omen, particularly if you are in love. But it is very unpropitious should you dream of being alone, or that the boat upsets.—GERMAN DREAM BOOK.

Deep water denotes trouble.—MRS. CROWE.

To dream of a tranquil, glassy lake, presages joy and content.—ARTEMIDORUS.

“I fancied a scene where not a tree or hill was in sight; but only a flat, grassy plain, through which ran a narrow, deep, and sluggish stream toward its outlet—a small lake two or three miles away. About a mile from where I stood, by this mystic river, and in the direction of the lake, grew a single clump of willows, the only shrubbery in the landscape. A moment I gazed to comprehend the scene, and then its meaning became apparent. A little boat was moored at my feet. Myself, that is my body, appearing just as I look to myself in the mirror, and dressed in its customary habiliments, the hair in ringlets, not at all saturated by the water, laid floating upon the surface of the stream. I, that is my other self, standing on the shore, became conscious that my body was not obeying the law of that lonely river, by which every thing that was cast upon it should float onward to the silent lake beyond. I became troubled, and stepped nearer to the margin of the stream, to touch the immovable body with my feet; and, as I did so, I discovered that in my arms I was carrying the body of a little dead babe, which it was my duty to cast into the stream in such a manner that it would be borne out to the sea beyond. I feared to make the venture, however, being apprehensive that it might sink *there* when it *should sink* only in the lake. It seemed to be the coming on of twilight, and I would not debate the chances any longer; so I loosed the boat from its moorings, and leaped into it, with my charge, resolved to glide down the sluggish current to the lake, which received its waters and whatever was cast into them, and there drop the babe beneath the waves myself. Laying it in my lap, I tried to hasten my voyage with the occasional help of an oar; but as I passed my body, lying so still at the water's edge, I became possessed of an anxious fear, that should it reach

the willows in good time, it would be caught and lodged in their projecting roots: and, taking hold of the skirt of the dress, I drew it along with my left hand, while I rowed with my right. My last thought before waking was, that it would be quite dark before my strange duty would be done; and a subdued feeling of horror sent a chill over me that I felt after I was awake." Of this singular dream the dreamer afterwards wrote: "My soul is in the '*boat*' now. The current is sluggish in this deep and dark river, but with the *oar* of a holy purpose, I shall yet reach the *sea of peace*, where are to lie buried the '*dead babe*' of my unhappy love, and the *cast-off body* of my former egotism and selfishness. The *willows* of a vain regret shall not delay the burial. Though lost in the *gloom* of grief. I shall not falter in my purpose."—MRS. BARRITT.

BREAD.

To dream of seeing loaves of bread denotes plenty and success in love.—DREAM BOOK.

A lady, not long since, related to me the following circumstance: Her mother, who was at the time residing in Edinburgh, in a house, one side of which looked into a wynd (an alley), while the door was in the High street, dreamed that, it being Sunday morning, she had heard a sound which attracted her to the window; and while looking out, had dropped a ring from her finger into the wynd below; that she had, thereupon, gone down in her night-clothes to seek it, but when she reached the spot it was not to be found. Returning, extremely vexed at her loss, as she re-entered her own door she met a respectable looking young man carrying some loaves of bread. On expressing her astonishment at finding a stranger there at so unseasonable an hour, he answered by expressing his at seeing her in such a situation. She said she had dropped her ring, and had been round the corner to seek it; whereupon, to her delighted surprise, he presented her with her lost treasure. Some months afterward, being at a party, she recognized the young man seen in her dream, and learned that he was a baker. He took no particular notice of her on that occasion; and, I think, two years had elapsed before she met him again. This second meeting led to an acquaintance, which terminated in marriage.—MRS. CROWE'S NIGHT SIDE OF NATURE.

BLOOD.

To dream of collecting blood betokens gold and success in love. To see blood running presages death.—GERMAN DREAM-BOOK.

Calphurnia here, my wife, stays me at home :
 She dreamt to-night she saw my statue,
 Which like a fountain, with a hundred spouts,
 Did run pure blood; and many lusty Romans
 Came smiling, and did bathe their hands in it.
 And these does she apply for warnings, portents,
 And evils imminent; and on her knee
 Hath begg'd that I will stay at home to-day.

—JULIUS CÆSAR, ACT 2D, SCENE 2D.

BROTHER.

To dream of a dead brother is ominous of misfortune.
 ARTEMIDORUS.

Beside that couch his brother's form,
 Lord Edmund seem'd to stand,
 Such and so pale as when in death,
 He grasp'd his brother's hand.
 He started up, each limb convulsed
 With agonizing fear;
 He only heard the storm of night—
 'Twas music to his ear.
 When lo! the voice of loud alarm
 His inmost soul appalls;
 "What ho! Lord William, rise in haste!
 The water saps thy walls!"
 He rose in haste; beneath the walls
 He saw the flood appear;
 It hemm'd him round; 'twas midnight now;
 No human aid was near.

—SOUTHEY.

CHANGE—MUTATION.

Changing and varied dreams are of good omen, especially to women, and to invalids.

I once dreamed, when a young girl, a dream of three nights' duration, quite continuous and consecutive, which divided my life, by an allegory, into four parts—the last a mere conclusion, very brief. The first night, I walked in

the woods, in June, with a young person at my side: and was very happy. The next night, I was a fugitive, hiding in all out of the way places from this same person. On the third night, I stood alone in a country covered with ice, with a frozen river in the midst of it, thinking I was glad to be even here, at liberty. All at once my dream changed back, and the person who had given me so much pleasure and trouble, was once more my dearest friend. All but the last part has come true.—B****,

CHILDREN.

A dream of melancholy omen, generally foreboding sickness. Children running about a house, betoken domestic trouble.—POETRY AND MYSTERY OF DREAMS.

A young unmarried lady of his acquaintance has a most pertinacious dream about a child which she is forced to take care of. All her anxiety in her dream is—not about herself, but about this child, which is a very troublesome child, and is always falling down precipices, or tumbling into ditches, or getting into the way of mad bulls. The tormenting child, so constantly recurring in the young lady's dreams, has sometimes so worried her, that she has felt quite tired by day from watching the child through its perils in the night.—A PHYSICIAN'S DREAMS.

Jane Eyre, just before her false marriage with Rochester was to have been consummated, has this dream of the "grief-child;" and it is mentioned by several authors as having the same signification.

CHIMES.

To dream of the ringing of bells betokens grief, sorrow, and enmity.—GERMAN DREAM-BOOK.

I was, many years ago, sleeping at an old-fashioned inn, at a small town on the Rhine. In the middle of the dark night, I was half-awakened by what seemed to me a small chime of bells, just such as a musical clock, of the old foreign make, might be supposed to jangle forth to mark the hour. Coincidentally with this sound, the thought of a friend whom I had sent off to Madeira, hopefully, for the benefit of a milder climate, rushed into my mind, and

said to myself: "I feel very anxious about Richmond. I can't help thinking he is worse." The following morning I looked all over my apartments to find the clock that had chimed. There was no clock in the room. Then I rang up the *garçon*, and questioned him as to the existence of a chiming clock in any contiguous apartment. Not only was there no chiming clock in the house, but (as far as the waiter was aware) not even in the town. I was so struck with the oddity of my impression that I had heard a chime of bells, and by my connecting the circumstance with the illness of my friend in Madeira, that I marked down in my pocket-book the date of the occurrence, and of my uncomfortable feeling about Richmond. The exact hour when I seemed to hear the small ghostly chime, was, of course, not precisely known to me, but by the complete darkness of the room, the season being early September, I guessed that the thing had taken place before four o'clock. A fortnight or three weeks later, I received a letter from a brother of Richmond, announcing to me my friend's death at Madeira on the night which I had noted down in my pocket-book; hour not mentioned. Perhaps a year after this, I handed down to dinner, and sat next to, the widow of Richmond, who was on a visit (in London) to this brother of her late husband. I conversed with her about her husband's illness and death. He had been better on first arriving at Funchal, and his death had come on suddenly. After I had mentioned my fancy of the chimes, and the singular impression connected with that fancy, Mrs. Richmond said: "This is most remarkable! On the night he died, he was worried, as he had been several times before, by the chimes of a town clock, which jangled out a wretched tune, every hour, from a belfry not far from our house. I myself, was worried on his account, by those chimes; and I shall always connect a painful idea with chimes of every kind, for the bells were actually ringing at the very moment when my dear husband breathed his last in my arms."—A PHYSICIAN'S DREAMS.

CLIMBING—LADDER.

To see a ladder, signifies that the dreamer will travel. To climb one, presages rank and dignity. To dream of falling from a ladder, forebodes sorrow and destruction.
—VAN GERSTENBERGK.

Queen Anne Well, say on.

Rochford I thought that you and I, for years and years,
Had climb'd the rundles of a slippery ladder.
I knew not why we clamber'd; though above
A blazing halo, like a sunset sky,
Shone glorious, and toward it we bent our steps,
Urged by resistless impulse. You were first;
And when I halted, by the labor tired,
Or dizzy at the awful depth beneath,
You cheer'd me on, and with your nimble feet
Spurn'd the frail rounds, till, sunder'd 'neath
your tread,
They fell around me. Woeful, woeful sight!
Each stick in falling, to a ghastly head
Was metamorphosed. Here Queen Katharine's
fell;
There Wolsey's; More's and Fisher's, spouting
blood:
And many a one whose face I could not catch.
These, as they pass'd me, whisper'd in mine
ears
A horrid curse, and grinn'd, and wink'd their
eyes.

Queen Anne Good heaven, how awful! Was there more of
this?

Rochford. Ay, far more dreadful fancies.

ANNE BOLEYN: BOKER.

COMETS—FALLING-STARS.

To dream of these extraordinary ethereal substances, is ominous of war, plague, famine, and death.—DREAM-BOOK.

To dream of the stars is the most favorable omen for men.—ASTRAMPSYCHIUS.

When beggars die, there are no comets seen;
The heavens themselves blaze forth the death of princes.

JULIUS CÆSAR, ACT 2D, SCENE 2D.

On the 16th of August, 1769, Frederick II., of Prussia,

is said to have dreamed that a star fell from heaven and occasioned such an extraordinary glare, that he could with difficulty find his way through it. He mentioned the dream to his attendants, and it was afterwards observed that it was on that day Napoleon was born.—MRS. CROWE.

CROSS.

To dream of a crucifix denotes great good fortune.—
VAN KLINGELBERG.

To dream of being marked with a cross, is a sign of grief and loss.—THE SIBYL.

Constantine, on the night preceding the last battle against Maxentius, was admonished in a dream to inscribe the shields of his soldiers with the celestial sign of God. Interpreting this as a promise of victory, he executed the command, and his adversary was overthrown.—DREAMS: BY CHARLES A. MUNGER.

When King James came to England, at the time of the plague, he went, accompanied by old Cambden, into the country, to visit Sir Robert Colton. There he dreamed that his eldest son, yet a child, who was in London, had a bloody cross on his forehead, as though he had been wounded by a sword. Alarmed at this apparition, he sought to allay his fears by prayer, and in the morning related the occurrence of the night to Sir Cambden, who assured the monarch it was only a dream, and begged him not to be disturbed. The same day the king received a letter, announcing the death of his son by the plague.—DRUMMOND'S WORKS, p. 224.

CRYING OUT.

To dream that you hear any one crying out for aid, denotes that the person dreamed of is in imminent danger—POETRY AND MYSTERY OF DREAMS.

Should you hear a voice distinctly utter any thing in a dream, give heed to what you have heard, for it will become true.—THE SIBYL.

Hamilcar, the Carthaginian general, when besieging Syracuse, dreamed that he heard a voice announcing to

him that he should sup the succeeding day in that city. When the morning dawned, a great sedition arose between the Carthaginian and Sicilian soldiers. The Syracusans, being advertised of this, sallied out, attacked the camp suddenly, took Hamilcar prisoner—and thus his dream was fulfilled.—DREAMS: BY CHARLES A. MUNGER.

A German professor lately related to a friend of mine, that, being some distance from home, he dreamed his father was dying, and was calling for him. The dream being repeated, he was so far impressed as to alter his plans, and return home, where he arrived in time to receive his parent's last breath. He was informed that the dying man had been calling upon his name repeatedly, in deep anguish at his absence.—MRS. CROWE.

CUPID.

To dream of seeing the god of love, either in person, or in pictures or statues, is a very favorable omen for lovers. But the dream is most favorable when you see him in white marble, for this denotes purity and constancy in love.—VAN KLINGELBERG.

I thought this heart enkindled lay
On Cupid's burning shrine:
I thought he stole thy heart away,
And placed it near to mine.

I saw thy heart begin to melt,
Like ice before the sun;
Till both a glow congenial felt,
And melted into one!

—MOORE.

DEPARTED.

To dream of the departed or dead, is a sign indicative of neither good or bad, if they express no emotion. If they appear angry, it is an evil omen; but if pleasant and affable, you may anticipate great good fortune.—ARTEMIDORUS.

A young lady, a native of Ross-shire, in Scotland, was devotedly attached to an officer, then with Sir John Moore in the Spanish war. The constant danger to which he was exposed preyed on her spirits, so that she pined and fell

into ill-health. Finally, one night, in a dream, she saw her lover, pale, bloody, and wounded in the breast, enter her apartment. He drew aside the curtains of the bed, and, with a mild look, told her he had been slain in battle, bidding her, at the same time, to be comforted, and not take his death to heart. The consequences of this dream were fatal to the poor girl, who died a few days afterward, desiring her parents to note down the date of her dream, which she was confident would be confirmed. It was so. The news shortly after reached Eng'land that the officer had fallen at the battle of Corunna, on the very day on the night of which his mistress had beheld the vision.—PHILOSOPHY OF SLEEP.

A reappearance is mentioned in the biography of William Smellie, author of "Philosophy of Natural History." Intimately acquainted with the Rev. William Greenlaw, they had entered into a solemn compact, in writing, signed with their blood, that whoever died first should return, if possible, and testify to the survivor regarding the world of spirits; but if the deceased did not appear within a year after the day of his death, it was to be concluded that he could not return. Greenlaw died on the 26th of June, 1774. As the first anniversary of his death approached, and he had made no sign, Smellie became extremely anxious, and even lost rest during several successive nights, in expectation of his friend. At last, fatigued with watching, and having fallen asleep in his arm-chair, Greenlaw appeared to him, stating that he was now in another and a better world, from which he had found great difficulty in communicating with the friend he had left behind, and adding, as to that world, that "the hopes and wishes of its inhabitants were by no means satisfied, for like those of the lower world, they still looked forward in the hope of eventually reaching a still happier state of existence."

I awoke from a dream—well! and have not others dreamed? Such a dream! but she did not overtake me. I wish the dead would rest, however. Ugh! how my blood chilled—and I could not wake—and—and—heigho! I do not like this dream—I hate its foregone conclusion. And am I to be shaken by shadows? Ay, when they remind us of—no matter—but if I dream thus again, I will try whether *all* sleep has like visions.—BYRON'S JOURNAL.

DROWNING.

To dream of drowning alone, presages the acquisition of money or property; but if drowned by another person, it is ominous of loss or ruin.—VON GERSTENBERGK.

A gentleman, who resided near one of the Scottish lakes, dreamed that he saw a number of persons surrounding a body which had just been drawn out of the water. On approaching the spot, he perceived that it was himself, and that the assistants were his own friends and retainers. Alarmed at the life-like reality of the vision, he resolved to elude the threatened destiny by never venturing on the lake again. On one occasion, however, it became quite indispensable that he should do so; and, as the day was quite calm, he yielded to the necessity, on condition that he should be put ashore at once on the opposite side, while the rest of the party proceeded to their destinations, where he would meet them. This was accordingly done: the boat skimmed gayly over the smooth waters, and arrived safely at the rendezvous, the gentlemen laughing at the superstition of their companion, while he stood smiling on the bank to receive them. But, alas! the fates were inexorable: the little promontory on which he stood was undermined by the water; it gave way beneath his feet, and life was extinct before he could be rescued.—MRS. CROWE.

O Lord! methought what pain it was to drown!
 What dreadful noise of water in mine ears!
 What sights of ugly death within mine eyes!
 —KING RICHARD III.

ENTERTAINMENTS.

To dream that you are called to feasts or entertainments, presages unexpected good fortune and success in your undertakings.—VON GERSTENBERGK.

The vast and magnificent banqueting-room
 Was of marble, Egyptian in form and in gloom;
 And around, wild and dark as a demon's dread thought,
 Strange shapes, full of terror, yet beauty, were wrought.
 The ineffable sorrow that dwells in the face
 Of the Sphinx wore a soft and mysterious grace,

Dim, even amid the full flood of light, pour'd
 From a thousand high clustering lamps on the board ;
 Those lamps—each a serpent of jewels and gold,
 That seem'd to hiss forth the fierce flame as it roll'd,
 Back flash'd to that ray the rich vessels that lay
 Profuse on the tables in brilliant array ;
 And clear through the crystal the glowing wine gleam'd,
 And dazzling the robes of the revelers seem'd.

—MRS. OSGOOD.

I dream'd last night we met at board,
 And eat together, frank and free ;
 I gave him bread, I gave him salt,
 And he pour'd red wine out for me—
 The man that sees the sun in sleep,
 Should never wake to clouds and showers.

—C. G. LELAND.

FIRMAMENT—CLOUDS.

To dream of white clouds presages happiness. To see them rising to the heavens, indicates a journey to those who are at home, or a speedy return to those who are away : and a knowledge of hidden things to all. Golden or tawny clouds betoken ill-fortune ; misty or foggy clouds are a sign of anxiety and trouble, while black ones denote tempests and trouble.—ARTEMIDORUS.

Strange appearances of the heavens, seen in a dream, betoken public evils.

I looked up to heaven, and saw a sea-dog sailing in the air. When he had passed, the clouds descended toward me, and my eyes contemplated the most varied objects. The house of God was in the midst, surrounded with a clear blue cloud, and resplendent with colors unknown upon the earth. In every color were thousands of men whose robes were tinted with the same hue : all their faces turned toward the habitation of the Most High. A charming woman dressed in dazzling clothes, with a crown upon her head, came out. She was accompanied by three angels, one on the right, the other on the left, and another stood behind her ; they pointed to a crown that reflected the most brilliant colors.—MAGASIN PSYCHOLOGIQUE.

MAIDEN.

"I dream'd I saw a snowy cloud
Sail like a spirit o'er the blue :
It bent not in its course, nor bow'd ;
What meant the form of silver hue?"

SEER.

"A happy life—a title proud,
A fortune grand—a lover true."

MAIDEN.

"But ere my cloud its course had run,
It changed its hue of snowy white,
And melting in the setting sun,
Died in a gold and crimson light!"

SEER.

"Thou'lt die at last a mournful nun,
If I have read thy fortune right."

—VON HALLBERG.

FIRE.

To dream of an ordinary fire, burning briskly upon the hearth, is a favorable omen for those who desire to live happily at home, but a large conflagration presages dire calamity. An extinct fire portends death or disappointment.—ARTEMIDORUS.

To dream of seeing a lighted torch in the hands of another person, forebodes evil. A torch or firebrand burning by itself, signifies a reward ; if extinguished, it indicates arrest by justice.—VON GERSTENBERGK.

To see one's house burning, is an evil omen to all, and one betokening death to the owner.—ARTEMIDORUS.

Close to my bedside she did stand,
Showing me there a firebrand ;
She told me, too, as that did spend
So drew my life unto an end.
'Three-quarters were consumed of it :
Only remain'd a little bit,
Which will be burnt up by-and-by ;
Then, Julia, weep, for I must die.

—HERRICK.

Lord Hamleton dream'd in his dreame,
 In Carvel, where he laye
 His halle were all on fire,
 His ladye slayne or dye.

Buske and boune, my merry men all,
 Even and goe ye with me,
 For I dream'd that my halle was on fire,
 My ladye slayne or dye.

He bucked and bouned him,
 And like a worthe knight,
 And when he sawe his hall burning,
 His harte was no dele light.

RITSON'S ANCIENT SONGS: BALLAD OF CAPT. CARR.

Just previous to a legal difficulty which undermined the fortunes of a relative at whose house I then was, I dreamed that the whole foundation of his house was in that state of burning when it still appeared whole, but was, in fact, a great firebrand; being, though still glowing, reduced to a charred state: a very appropriate symbol of the gentleman's worldly estate.—ANON.

FISH.

To catch many and a great fish in dreams, says ARTEMIDORUS, is a pleasant and lucrative omen to all save those who exercise a sedentary habit, or calling.

I have heard of a lady who, whenever a misfortune was impending, dreamed that she saw a large fish. One night she dreamed that this fish had bitten two of her little boy's fingers. Immediately afterward a school-fellow of the child's injured those very two fingers by striking them with a hatchet.—MRS. CROWE'S NIGHT SIDE OF NATURE.

FLOWERS.

To dream of flowers is a most auspicious omen—but only if they are in season.—ARTEMIDORUS.

Flowers out of season portend death.—ACHMET.

To dream of ROSES is a most unfavorable omen for those who propose undertaking any thing requiring secrecy, and also for the sick. But to all others they presage happiness.—ARTEMIDORUS.

DAFFODILS *presage good-fortune to shepherds, and to all who are in trouble. But to the sick it is a sign of death.*—ARTEMIDORUS.

To dream of DAISIES *presages noble, constant, and honorable love.*—GERMAN DREAM-BOOK.

To dream of IVY *indicates a variety of good-fortune. If you seem to pull the vine or pluck its leaves, you will enjoy continued good health, and make many new and true friends. To see ivy or be crowned with it, presages feasts and revelry, triumph and victory*

JESSAMINE or JASMIN, *seen in dreams, presages the fullest realization of a lover's hopes.*—GERMAN DREAM-BOOK.

LILIES *predict joy; WATER-LILIES, danger from the sea. Out of season, idle hopes.*—VON GERSTENBERGK.

To dream of MYRTLE *is a most favorable sign for lovers, especially to ladies. And it is a good omen to agriculturalists, since it is sacred both to Ceres and Venus.*—ARTEMIDORUS.

King Habor dream'd a mystic dream
As he slept in the silent night,
And told it to his mother
In the early morning light.

"I dream'd I rode in greenwood wild,
No other man was there;
There grew two roses round my arm,
And both were young and fair.

"There grew two roses round my arm,
And both were fair and young;
The birds upon the linden bough,
They praised the flowers and sung."

And no one in King Habor's hall
Could read the dream aright,
Only his mother knew it well,
And warm tears dimm'd her sight.

"Although thou fated art to win
A maiden white and red,
Yet I am doom'd to wail and weep,
For my son will soon be dead.

“ And if thou fated art to win
 And wear thy fair young wife,
 Then I am doom'd to wail and weep,
 For she'll cost thee body and life.”

A gentleman, an intimate friend of mine, dreamed, during his courtship, that the lady of his love came to him, as he sat on a mossy bank in a greenwood, and presented him with a white lily, in whose cup was a tiny, naked child. The dream was laughed at and forgotten, until after his marriage to this lady, and the birth and naming of their first child, when it occurred to him that his dream was verified, for he had been presented with a little fairy, and its name was LILY.

As one enamor'd is upborne in dream,
 O'er lily-paved lakes mid silver mist,
 To wondrous music. —SHELLEY.

FLYING.

*To dream of flying presages both pleasure and peril.
 To fly in dreams betokens eminence.*—NICEPHORUS.

The night before Cæsar was assassinated, he dreamt at intervals that he was soaring above the clouds on wings, and that he placed his hand in the right hand of Jove.—DE QUINCEY.

GARMENTS.

*To dream of finding apparel, indicates prosperity.
 To wash garments, betokens according to the German dream prophets, traveling, or a sudden change in affairs.
 To buy or make clothes, presages festivity and merriment.
 To dream of wearing torn and dirty apparel, implies strife and quarrel. To be handsomely and becomingly dressed, is favorable to your prospects in life, particularly if the clothes be new. If the clothes be white, you will succeed in your first undertaking, and prosper in love. Black is unlucky, blue denotes happiness, yellow inclines to good fortune, purple and scarlet are ominous of evil, but crimson presages a good old age. A variety of*

colors betoken a strange and eventful life. To dream of wearing your usual garments at the proper season of the year, is fortunate, and indicates a continuance of good health.—POETRY AND MYSTERY OF DREAMS.

You must know, that, in a dream, I was invited to a brilliant tea-party, at the house of the Princess Almaldasonghi. As I reached the middle of the room, clothed in my finest dress coat, I set about addressing her in the most flattering manner, when, on throwing a complacent look upon my costume, I perceived that I had forgotten my breeches!

—HOFFMAN'S STRANGE STORIES.

I dreamed another night, that I was only twenty years of age, and that I was dancing a quadrille with a beautiful lady. I had expended my last crown to improve the appearance of my coat. I go; I mingle with the crowd, beautifully dressed and sparkling with jewels, that is clustering around the door of the saloon, when an accursed spaniel dog opened the stove-door before me, and said: "Mr. Beauty, through this hole, if you please, you will take the trouble to pass!"—IBID.

GEMS—JEWELRY.

To dream of gems, is a most fortunate and favorable omen. But to lose them, forebodes evil.—POETRY OF DREAMS.

He who dreams of green gems (the EMERALD) will become renowned, and meet with truth and fidelity.—ACHMET.

PEARLS signify a torrent of tears.—ASTRAMPSYCHIUS.

It is a favorable omen for a lady to dream of bracelets, for she shall obtain them.—ARTEMIDORUS.

Come, let me clasp them, dearest, on thine arms;
For these are of those worthy, and are named
In the foundation stones of the bright city,
Which is to be for the immortal saved,
Their last and blest abode; and such their hue,
The golden green of paradisaal plains
Which lie about it boundlessly, and more
Intensely tinted with the burning beauty

To dream of buried treasure is called unlucky, yet has often been found indicative of good fortune.—THE SIBYL.

A Madam Von Militz found herself under the necessity of parting with a property which had long been in her family. When the bargain was concluded, and she was preparing to remove, she solicited permission to carry away with her some little relic, as a memento of former days—a request which the new proprietor uncivilly denied. On one of the nights that preceded her departure from the house of her ancestors, she dreamed that a voice spoke to her, and bade her go to the cellar and open a part of the wall, where she would find something which nobody would dispute with her. Surprised with her dream, she sent for a bricklayer, who, after long seeking, discovered a place which seemed less solid than the rest. A hole was made, and in a niche was found a goblet which contained something which looked like a *pot-pourri*. On shaking out the contents, there lay at the bottom a small ring, on which was engraven the name of *Anna Von Militz*.

A friend of mine, Mr. Charles Kirkpatrick Sharpe, has some coins that were found in exactly the same manner. The child of a Mr. Christison, in whose house his father was lodging, in the year 1781, dreamed that there was a treasure hid in the cellar. Her father had no faith in the dream; but Mr. Sharpe had the curiosity to have the place dug up, and a copper pot full of coins was found.—MRS. CROWE'S NIGHT SIDE OF NATURE.

GRAIN.

To dream you are in green fields is a favorable omen; but to dream of seeing fields of ripe grain, and any creature feeding upon it, betokens death and loss.—THE SIBYL.

A friend of mine, who has lost several children, says that just previous to the death of each, she has dreamed of seeing one or two sheep feeding in a certain grain-field; and she has come to regard the omen as a special token to herself of the death of one of her family.—AUTHOR.

GROVES.

To dream of being among beautiful rural scenes, denotes wealth and esteem, as well as happiness in love.—

THE SIBYL.

Some weeks ago, while at sea, I had a dream of being at my brother's house, at Melbourne, and found his house on a hill at the farther end of town, next to the open forest. His garden sloped a little way down the hill to some brick buildings below; and there were greenhouses on the right hand by the wall, as you looked down the hill from the house. As I looked out from the windows, in my dream, I saw a wood of dusky-foliaged trees, having a somewhat segregated appearance in their heads; that is, their heads did not make that dense mass like our woods. "There," I said, addressing some one in my dream, "I see your native forest of *Encolyptus*!" This dream I told to my sons, and to two of my fellow-passengers at the time; and on landing, as we walked over the meadows, long before we reached the town, I saw this very wood. "There," I said, "is the wood of my dream. We shall see my brother's house there!" And so we did. It stands exactly as I saw it, only looking newer; but there, over the wall of the garden, is the wood, precisely as I saw it, and now see it as I sit at the dining-room window writing. When I look on this scene, I seem to look into my dream.—WILLIAM HOWITT.

HORSES.

White horses seen in dreams, are truly the apparitions of angels; while black steeds are the ill-omened messengers of evil.—ASTRAMPSYCHIUS.

Both in sacred and profane literature, horses have ever occupied an honorable place among symbols. The Bible makes frequent mention of the horse—his strength, his speed and beauty. "Hast thou given the horse strength? hast thou clothed his neck with thunder? Canst thou make him afraid as a grasshopper? the glory of his nostrils is terrible. He paweth in the valley and rejoiceth in his strength: he goeth on to meet the armed men. He mocketh at fear and is not affrighted: neither turneth he

back from the sword. The quiver rattleth against him; the glittering spear and the shield. He saith among the trumpets, ha! ha! and he smelleth the battle afar off, the thunder of the captains, and the shouting." Swedenborg tells us that in the celestial arena, horses signify intelligence. The northern nations of Europe have the belief which is quoted above; a white palfrey meaning good, and a black horse, evil. But the appearance of the horse, whether gentle or fractious, also influences the omen.

Sounds, too, had come in midnight blast
Of charging steeds, careering fast
Along Benharrow's shingly side,
Which mortal horsemen ne'er might ride:

—SCOTT.

And so he fell on sleepe, and halfe waking and nalfe sleeping, he saw come by him two palfreys, both faire and white, the which beare a litter, therein lying a sick knight. And when he was near the crosse, he there abode still. All this Sir Launcelot saw and beheld, for he slept not verily, and he heard him say: "Oh, sweete Lord, when shall this sorrow leave me, where through I shall be blessed, for I have endured thus long for little trespasse." And thus a great while complained the knight, and always Sir Launcelot heard it. With that, Sir Launcelot saw the candlestick, with the fire-tapers, come before the crosse; but he could see nobody that brought it. Also, there came a table of silver, and the holy vessell of the Sangreall, the which Sir Launcelot had seene before that time in King Petchour's house. And therewithal the sicke knight set him upright and held up both his hands, and saide: "Faire, sweete Lord, which is here within the holy vessell, take heede to me, that I may be hole of this greate malady." And therewith upon his hands, and upon his knees, he went so nigh, that he touched the holy vessell, and kissed it. And anon he was hole, and then he said: "Lord God, I thank thee, for I am healed of this malady.—ROMANCE OF MORTE ARTHUR.

A Scotch servant, in the family of the author's brother-in-law, said to the author, that, on occasion of the death of her father, she had been warned by seeing him riding upon a black horse, which ran with such terrible speed, that the reins parted in her father's hands. Also, that the

night previous to hearing of her mother's death, she had dreamed of coming toward her mother's house, and seeing through a half-opened window that the furniture was piled up in one corner of a room, as if for removal; and that a black horse stood before the window, so that she was obliged to stand on tiptoe to see over him into the room. The sign had always been of sorrowful omen to her, and had occurred in numerous instances.

HUNTING.

To dream of hunting, and all thereunto pertaining, is an evil sign, denoting trouble and sorrow.—ARTEMIDORUS.

Mrs. K——, a lady of family and fortune, in Yorkshire, said to her son, one morning on descending to breakfast, "Henry, what are you going to do to-day?" "I am going to hunt," replied the young man. "I am very glad of it," she answered. "I should not like you to go shooting, for I dreamed last night that you did so, and were shot." The son answered, gayly, that he would take care not to be shot, and the hunting-party rode away; but in the middle of the day they returned, not having found any sport. Mr. B., a visitor in the house, then proposed that they should go out with their guns and try to find some woodcocks. "I will go with you," returned the young man, "but I must not shoot to-day, myself; for my mother dreamed last night that I was shot; and although it is but a dream, she would be uneasy." They went, Mr. B. with his gun, and Mr. K—— without. But shortly afterward the beloved son was brought home dead: a charge from the gun of his companion had struck him in the eye, entered the brain, and killed him on the spot.—MRS. CROWE.

"I think," said Maiden Marjorie,
"I hear a horn and hound!"

"Ye weel may hear the hound," he said,

"Ye weel may hear the horn,
For I can hear the wild halloo
That freichts the face o' morn!

"The Hunters fell o' Sillarwood
Hae packs full fifty-three:

They hunt all day, they hunt all nicht,
They never bow an ee:

"The Hunters fell o' Sillar wood
Hae steeds 'out blude or lane:
They bear fiert maidens to a weire
Where mercy there is none!

"And they will hap thy lily breist
Till flesh fa's aff the banes—
Nor tell thy freres how Marjorie
To Sillarwood hath gane!

"The bed is strew'd, Maid Marjorie,
Wi' bracken and wi' brier,
And ne'er will gray cock clarion win
For ane that slumbers here—
Ye have wedded the Ettin stark—
He rules the Realms of Fear!"

LETTERS.

To dream of receiving letters, is a sign of love; to write them, of business which must be attended to. But to get a black-edged one is a sign of grief.—THE SYBIL.

In a morning dream I saw many letters brought to me on a salver, at breakfast. One, especially, a very large packet, edged with black, made a strong impression on my dreaming eyes. At breakfast, the same morning, the letters were brought to me as usual, and were numerous; but I was suddenly impelled to say to Jane: "Where is the large packet edged with black?" "Oh, sir," replied Jane, "I thought you would not like to see black at breakfast; but here it is." And Jane produced from her apron-pocket the identical large letter I had dreamed of.—A PHYSICIAN'S DREAMS: ALL THE YEAR ROUND.

Miss L——, residing at Dalkeith, dreamed that her brother, who was ill, called her to his bedside, and gave her a letter, which he desired her to carry to their aunt, Mrs. H——, with the request that she would "deliver it to John." (John was another brother, who had died previously, and Mrs. H—— was at that time ill.) He added that "he himself was going *there* also, but that Mrs. H—— would go first." Accordingly, Miss L—— went, in her dream, with the letter to Mrs. H——, whom she found dressed in white, and looking quite radiant and happy. She took the letter, saying she was going *there* directly,

and would deliver it. On the following morning Miss L—— learned that her aunt had died during the night. The brother died some little time afterward.—MRS. CROWE'S NIGHT SIDE OF NATURE.

LIGHT.

If one dreams that he suddenly sees a great light flash out in darkness, he will assuredly succeed in all the schemes which he may be at the time devising.—

ARTEMIDORUS.

In 1610, being much fatigued with thinking, during which I had endeavored to obtain some knowledge of my soul, I slept. I was soon raised above the fetters of reason, and it appeared to me that I was in a dark room; on the left-hand side I saw a table, and on it a bottle containing a liquid, which thus addressed me: "Dost thou wish for honors and riches?" I was stupefied at hearing these words, I paced up and down, endeavoring to understand what this could mean. On the right hand appeared a slit in the wall, through which shone a light, the brightness of which made me forget the voice and the liquid, and changed the current of my thoughts, for I contemplated things surpassing the power of speech. This light lasted but an instant. In despair, I returned to the bottle, which I carried away with me. I wished to taste the liquid it contained. With great exertion, I uncorked it, but experienced a sensation of horror, and awoke. Still, my desire to comprehend the nature of the soul remained. This desire lasted for twenty-three years; that is to say, until 1633, when I had a vision, during which my own soul was exhibited to my astonished sight. It was a perfectly homogeneous light, composed of a spiritual substance, crystalline and brilliant. It was shut up like a pea in its shell, and I heard a voice saying to me: "Here is what thou sawest through a chink in the wall!"

MONSTERS.

To dream of monsters and other terrifying sights (other than nightmare), denotes imminent danger.

There is a remarkable dream related in Mrs. Crowe's "Night Side of Nature," where a mother sees all her family

gathered in a room of her house, and a monster, of so terrible and indescribable an appearance that it could not be named, enter, and with an uplifted ax strike down two of her children, while it threatened the others. In a short time scarlet fever seized them all, and the ones she had seen stricken down died, while the others recovered.

When the cholera broke out, in 1831, in Berlin, all Brandenburg was alarmed. A teacher dreamed that he saw a monster approach from the east, and when near, spring to the right and the left; from which he concluded that Brandenburg would escape. This conclusion was justified in the event.—DREAMS. BY CHARLES A. MUNGER.

Alexander the Great, sleeping by the side of his friend Ptolomæus, who was mortally wounded, dreamed that a dragon, belonging to his mother, appeared before him, bearing in its mouth a root which proved a remedy. On a search being instituted, the root was discovered; and Ptolomæus, and many other soldiers recovered by its use.—IBID.

MUSIC—SINGING.

Who heareth music in dreams, shall receive a joyful summons.—ACHMET.

To dream of hearing singing, denotes the confirmation of hopes. But if the dreamer is the singer, it forebodes disappointment.—VON GERSTENBERGK.

It is related of Cæsar, that while he was yet lingering upon the hither bank of the Rubicon, in the early dawn, at a point not far distant from himself, an apparition was descried, in a sitting posture, and holding in its hand what seemed to be a flute. This phantom was of unusual size, and of beauty more than human, so far as its lineaments could be descried in the early dawn. Others saw it as well as he; both pastoral laborers, and some of the sentinels stationed at the passage of the river. These men fancied even that a strain of music issued from this aerial flute. And some, both of the shepherds and the Roman soldiers, who were bolder than the rest, advanced towards the figure. Among this party, it happened there were a few Roman trumpeters. From one of these, the phantom,

rising as they advanced nearer, suddenly caught a trumpet, and blowing through it a blast of superhuman strength, plunged into the Rubicon, passed to the other bank, and disappeared in the dusky twilight at the dawn. Upon which Cæsar exclaimed: "It is finished—the die is cast—let us follow whither the guiding portents of Heaven, and the malice of our enemies alike summon us to go."—DE QUINCEY'S WRITINGS.

Oft have I dream'd of music rare and fine,
The wedded melody of lute and voice,
Divinest strains that made my soul rejoice,
And woke its inner harmonies divine.

—STODDARD.

MURDER.

To dream of committing murder, presages suffering and oppression.—FEICHHALTIG's TRAUM-BUCH.

"And well," quoth he, "I know in truth
Their pangs must be extreme;—
Woe, woe, unutterable woe,
Who spill life's sacred stream!
For why? Methought, last night, I wrought
A murder in my dream!

"One that had never done me wrong,
A feeble man and old:
I led him to a lonely field,
The moon shone clear and cold.
'Now here,' said I, 'this man shall die!
And I will have his gold!

"Two hurried blows with a ragged stick,
And one with a heavy stone,
One hurried gash with a hasty knife,
And then the deed was done.
There was nothing lying at my feet,
But lifeless flesh and bone."

—DREAM OF FEAR. ARAM.

PERFUMES.

To dream of perfumes, indicates great fortune in friendship, especially if the odors seem to arise around you in light vapors, as from a censer.—JOHANNES PRÆTORIUS.

Such delights,
As float to earth permitted visitants!
When in some hour of solemn jubilee
The massive gates of Paradise are thrown
Wide open: and forth come in fragments wild
Sweet echoes of unearthly melodies,
And odors snatch'd from beds of amaranth,
And they that from the crystal river of life
Spring up on freshen'd wings, ambrosial gales!
—RELIGIOUS MUSING.

Lalla Rookh had had a dream the night before, which, in spite of the impending fate of poor Hafed, made her heart more than usually cheerful during the morning, and gave her cheeks all the freshened animation of a flower that the Bidinusk has just passed over. She fancied that she was sailing on that Eastern Ocean, where the sea-gipsies, who live forever on the water, enjoy a perpetual summer in wandering from isle to isle, when she saw a small gilded bark approaching her. It was like one of those boats which the Maldivian islanders annually send adrift, at the mercy of winds and waves, loaded with perfumes, flowers, and odoriferous woods, as an offering to the spirit whom they call King of the Sea.—MOORE'S LALLA ROOKH.

ROCKS.

To dream of rocks, presages danger and cruel suffering.—DAS REICHHALTIGE'S TRAUM-BUCH.

It is a remarkable fact that of all my family, there is one sister whose misfortunes are always indicated to me by dreams. She is not a dreamer herself—seldom ever remembers any vision of the night: therefore upon myself has always descended the impression of any calamity impending over her. I once had a terrible dream, in which I beheld this sister suspended by strong cords to the back-

end of a coach that was being driven furiously down a rocky pass among mountains, while her still living body was rudely thrown from side to side against the jutting and pointed rocks, until it was horribly mutilated; and all the while I could only scream with terror and agony, without the power to arrest the coach, or part the cords that held her in her dreadful position. From the moment I awakened, I knew some unforeseen trouble awaited her; but being at a great distance, I refrained from mentioning it in my letters. In two or three months I learned the interpretation of my dream; for then commenced the most unlooked for, cruel, and interminable trouble of her life, and which had nearly darkened all its brightness forever.—AUTHOR.

SAINT AGNES' EVE.

Saint Agnes' Eve is the 21st of January, and it was anciently believed that on its eve any maiden might know in dreams who her husband would be. From an old English dream-book, we learn that this was to be done by fasting twenty-four hours on pure spring water, "then go to bed, and mind you sleep alone, telling no one of what you are trying, or it will break the spell; go to rest on your left side, repeating these lines three times:

*'Saint Agnes be a friend to me,
In the gift I ask of thee:
Let me this night my husband see.'*"

—POETRY AND MYSTERY OF DREAMS

Sudden a thought came, like a full-blown rose,
Flushing his brow; and in his pained heart
Made purple riot; then doth he propose
A stratagem, that makes the beldam start.
"A cruel man and impious thou art:
Sweet lady! let her pray, and sleep, and dream,
Alone with her good angels, far apart
From wicked men like thee. Go! go! I deem
Thou canst not, surely, be the same that thou dost seem."

"I will not harm her, by all saints I swear,"
Quoth Porphyro. "Oh, may I ne'er find grace,
When my weak voice shall whisper its last prayer
If one of her soft ringlets I displace,

Or look with ruffian passion in her face;
 Good Angela, believe me by these tears,
 Or I will, even in a moment's space,
 Awake with horrid shout my foeman's ears,
 And beard them, though they be more fanged than wolves
 or bears.

* * * * *

Her eyes were open, but she still beheld,
 Now wide awake, the vision of her sleep.
 There was a painful change, that nigh expell'd
 The blisses of her dream so pure and deep,
 At which fair Madeline began to weep,
 And moan forth witless words with many a sigh;
 While still her gaze on Porphyro would keep;
 Who knelt, with joined hands and piteous eye,
 Fearing to move or speak, she look'd so dreamingly.
 —KEATS' EVE OF ST. AGNES.

SAILING.

*If you dream of sailing pleasantly along, the omen is
 highly favorable; but if in a storm, danger and grief
 are at hand. A wreck is the worst possible dream. To
 sail on land is an evil sign, and to dream of sailing far
 away presages death.*—ARTEMIDORUS.

We are pushing from the land,
 And adown a lovely stream
 Gently floating—is't a dream?
 For the oarsman near me sings,
 Keeping time with snowy wings.
 —ALICE CAREY.

SERPENTS.

*To dream of serpents, forebodes that you will be ex-
 posed to brutal ill-nature from a man, or treachery from
 a woman. Snakes coiling and twisting, presage sickness
 or imprisonment. Killing them, is an omen of victory
 and success.*—VON GERSTENBERGK.

Treading on serpents, you will overcome your enemies.
 —ASTRAMPSYCHIUS.

For in my sleep I saw that dove,
 That gentle bird, whom thou dost love,

And callest by thy own daughter's name—
 Sir Leoline! I saw the same,
 Fluttering, and uttering fearful moan,
 Among the green herbs in the forest alone.

* * * * *

I went and peer'd, and could descry
 No cause for her distressful cry:
 But yet for her dear lady's sake
 I stoop'd, methought, the bird to take.
 When lo! I saw a bright green snake
 Coil'd around its wings and neck
 Green as the herbs on which it couch'd,
 Close by the dove's its head it crouch'd;
 And with the dove it heaves and stirs,
 Swelling its neck as she swells hers!

—COLERIDGE'S CHRISTABEL.

A lady of the author's acquaintance, has the most positive belief in this omen, never having failed to see it fulfilled, in her experience.

The learned Conrad Gessner dreamed one night that he was bitten in the left breast by a serpent, and a deep and severe lesion was soon manifested in the very spot; it was, in fact, a carbuncle, that terminated fatally at the end of five days.—RATIONAL HISTORY OF HALLUCINATIONS.

SPIRITS.

Spirits clad in white, presage joy and extreme good fortune.—GERMAN DREAM-BOOK.

Oh, idol of my dreams! whate'er
 Thy nature be—human, divine,
 Or but half-heavenly—still too fair,
 Too heavenly to be ever mine!

Wonderful Spirit, who dost make
 Slumber so lovely that it seems
 No longer life to live awake,
 Since heaven itself descends in dreams.

Why do I ever lose thee! why—
 When on thy realms and thee I gaze—
 Still drops that veil, which I could die,
 Oh, gladly, but one hour to raise!

—MOORE'S LOVES OF THE ANGELS.

A profound slumber soon closed the eyelids of the wearied artist, who fancied himself still reclining in the

woods, with the radiant goddess of the silver bow by his side. All night long she seemed to be bending over him, fanning him with her long white wings, and speaking in tones of endearment, as with upturned countenance he gazed with rapture upon her majestic loveliness. "And why dost thou love me?" asked he, in a gentle whisper. "Because thou art pure as fair. Thou hast never loved, and therefore I love thee. Love none but me, none but me!"—APELLES' DREAM.

Simonides, having met with the dead body, on the highway, of a man who was a stranger to him, had it interred. As he was about to embark, he dreamed that the man whom he had buried, appeared to him, and informed him that, if he persisted in embarking on his voyage, he would perish. This warning induced him to alter his mind, and it appeared subsequently that the vessel was wrecked.—CICERO: DE DIVIN.

STARS.

To dream of stars is a most favorable omen for men.
—ASTRAMPSYCHIUS.

To dream of the stars is a good omen; but to see them taking shapes of animals or reptiles is an omen of evil.—THE SIBYL.

I thought I was gazing up to the heavens, when I saw a beautiful serpent, formed all of stars of the first magnitude, which so fascinated my gaze, that I was compelled to look upon it, though a sense of its ominous meaning oppressed me, even in sleep. D—— tells me that my starry serpent is M——, and perhaps this is true, though it is difficult to think so while in his society.—LETTERS OF A FRIEND.

Give me my Romeo: and, when he shall die,
Take him, and cut him out in little stars,
And he will make the face of heaven so fine,
That all the world will be in love with night,
And pay no worship to the garish sun.

—ROMEO AND JULIET.

STATUES.

It is fortunate to dream of statues, especially if they be made of noble and costly materials. Statues especially refer to the great men of a city, and the appearance of such images in dreams, signifies that great political events will speedily come to pass. Terror and danger is presaged by moving statues, especially those of the gods.—

ARTEMIDORUS.

Decius. This dream is all amiss interpreted;
It was a vision, fair and fortunate:
Your statue spouting blood in many pipes,
In which so many smiling Romans bathed,
Signifies, that from you great Rome shall suck
Reviving blood; and that great men shall press
For tinctures, stains, relics, and cognizance.
This by Calphurnia's dream is signified.

* * * * *

Cæsar. How foolish do your fears seem now, Calphurnia?
I am ashamed I did yield to them.
Give me my robe, for I will go.

—JULIUS CÆSAR.

This she said—and straight the sapphire air
In the palace rosy grew, and gold;
Statues pale, and pictures heavenly fair,
Blush'd and breathed, like forms of earthly mold.
—MRS. BARRITT.

STORMS.

Storms presage disturbances, perils, and destruction.—

ARTEMIDORUS.

A gentleman who had been a short time visiting Edinburgh, was troubled with a cough, which, though it occasioned him no alarm, he resolved to go home to nurse. On the first night of his arrival he dreamed that one-half of the house was blown away. His bailiff, who resided at a distance, dreamed the same dream on the same night. The gentleman died within a few weeks.—MRS. CROWE'S NIGHT SIDE OF NATURE.

On a rude rock,
A rock, methought, fast by a grove of firs,
Whose thready leaves to the low rustling gale.

Made a soft sound most like the distant ocean,
 I stay'd as though the hour of death were pass'd,
 And I were sitting in the world of spirits—
 For all things seemed unreal! There I sate—
 The dews fell clammy, and the night descended,
 Black, sultry, close! and ere the midnight hour,
 A storm came on, mingling all sounds of fear,
 That woods, and sky, and mountains, seemed one havoc
 —COLERIDGE'S REMORSE.

O Cicero,
 I have seen tempests, when the scolding winds
 Have rived the knotty oaks; and I have seen
 The ambitious ocean swell, and rage, and foam,
 To be exalted to the threat'ning clouds:
 But never till to-night, never till now,
 Did I go through a tempest dropping fire.
 Either there is a civil strife in heaven;
 Or else the world, too saucy with the gods,
 Incenses them to send destruction.

—JULIUS CÆSAR.

TOMB—GRAVES—COFFIN.

To dream of being among the tombs of the great, denotes good fortune: but to see the tomb of a friend, or to see one put in a grave, is a sign of death and loss.—

THE SIBYL.

To see a man tread over graves,
 I hold it no good mark,
 'Tis wicked in the sun and moon,
 And bad luck in the dark!

A French gentleman, Monsieur de V——, dreamed, some years since, that he saw a tomb, on which he read very distinctly, the following date—23d June, 184—; there were, also, some initials, but so much effaced that he could not make them out. He mentioned the circumstance to his wife; and for some time, they could not help dreading the recurrence of the ominous month; but as year after year passed, and nothing happened, they had ceased to think of it, when at last the symbol was explained. On the 23d of June, 1846, their only daughter died at the age of seventeen.—MRS. CROWE.

A man of business, in Glasgow, lately dreamed that he saw a coffin, on which was inscribed the name of a friend,

with the date of his death. Some time afterward he was summoned to attend the funeral of that person, who at the time of the dream, was in good health, and he was struck with surprise on seeing the plate of the coffin bearing the very date he had seen in his dream.—IBID.

TREES.

To dream of flourishing, vigorous trees, presages fortune and happiness. But to see a tree lying upon the ground, forebodes disappointment in love.

To dream of a BEECH-TREE, is an omen of peace and prosperity.

To dream of an OAK, presages great wealth and a long life.

To dream of a WILLOW, is a sign of grief to all save mariners.—ARTEMIDORUS.

The YEW-TREE is a token of sudden death.—THE SIBYL.

Vittoria. Methought I walk'd, about the mid of night,
 Into a churchyard, where a goodly yew-tree
 Spread her large root in the ground. Under that
 yew,
 As I sat sadly, leaning on a grave
 Checker'd with cross-sticks, there came stealing
 in
 Your duchess and my husband; one of them
 A pick-ax bore, th' other a rusty spade,
 And in rough terms they 'gan to challenge me
 About this yew.

Brachiano.

That tree?

Vittoria.

This harmless yew.

They told me my intent was to root up
 That well-known yew, and plant i' the stead of it,
 A wither'd black-thorn; and for that they vow'd
 To bury me alive. My husband straight
 With pick-ax 'gan to dig; and your duchess fell
 With shovel—like a fury voided out
 The earth, and scatter'd bones: Lord, how, me
 thought,
 I trembled, and yet for all this terror
 I could not pray.

Flammineo (aside). No; the devil was in your dream.

Vittoria. When to my rescue there arose, methought,
A whirlwind, which let fall a massy arm
From that strong plant:
And both were struck dead by that sacred yew,
In that base shallow grave which was their due.

A tree stood in the Odenwold,
With many a blooming bough,
And then I had a true love once—
Where is my true love now!

And when again I sought the tree,
Upon the ground it lay;
Another lover held thy hand—
The dream had pass'd away.

—FROM THE GERMAN: LELAND.

UNKNOWN PERSONS.

To dream of conversing with unknown persons, presages good fortune and guardianship.—THE SIBYL.

"I remember," says M. Maury, in his *Memoir* (p. 31), "having dreamed eight times in one month of a certain person, whose identity, during that period, remained unchanged, but whom I did not know, and who probably existed only in my imagination. And what is strange, he frequently continued actions in a dream which had been begun in another and former one."—RATIONAL HISTORY OF HALLUCINATION.

From the letter of a friend, I have made the following extract: "I dreamed that I was stopping with an old lady friend, in a pretty country village, and that I went to church on the next day, being Sabbath. It seemed to me that I was renowned for something, and that everybody I met paid me great deference. The following Monday I received a visit from a gentleman who was unknown to me, but was a friend of my hostess. He came, he said, to communicate to me the fact that his brother (and he told me his name) was deeply in love with me, having seen me at church the day before, and also to propose that my hostess and myself should spend the following day with his aunt, with whom both he and his brother lived. I demurred, but my friend promised for us both, and I dreamed that we went. The young man's aunt met us in an orchard, with my admirer by her side, and presenting him

to me, said: "This, my dearest nephew, loves you: accept him for your husband, and all this beautiful estate which you see shall be yours, and you shall be happy. I accepted at once, and felt very glad of my good fortune—for the young man was handsome and noble. *Afterward I met this person*, and immediately recognized him, but nothing ever came of our acquaintance."

VOICES.

Whatever you dream that you hear voices call out to you, will prove true.—ASTRAMPSYCHIUS.

Grotius relates, that when M. de Saumaise was councillor of the parliament at Dijon, a person, who knew not a word of Greek, brought him a paper on which was written some words in that language, but not in character. He said that a voice had uttered them to him in the night, and that he had written them down, imitating the sound as well as he could. M. de Saumaise made out that the signification of the words was: "Begone! do you not see that death impends?" Without comprehending what danger was predicted, the person obeyed the mandate and departed. On that night the house he had been lodging in fell to the ground.—MRS. CROWE.

Mrs. S—— related to me, that, residing in Rome in June, 1856, she dreamed, on the 30th of that month, that her mother, who had been several years dead, appeared to her, gave her a lock of hair, and said: "Be especially careful of this lock of hair, my child, for it is your father's; and the angels will carry him away from you to-morrow." The effect of this dream on Mrs. S——'s spirits was such, that, when she awoke, she experienced the greatest alarm, and caused a telegraphic notice to be instantly dispatched to England, where her father was, to inquire after his health. No immediate answer was received; but when it did come, it was to the effect that her father had died that morning at nine o'clock. She afterward learned that, two days before his death, he had caused to be cut off a lock of his hair, and handed to one of his daughters, who was attending on him, telling her it was for her sister in Rome.—R. D. OWEN'S FOOT-FALLS ON THE BOUNDARY OF ANOTHER WORLD.

WALLS.

Walls denote strength and security; but a falling wall, disaster and death.—THE SIBYL.

A maid-servant, who resided many years in a distinguished family in Edinburgh, was repeatedly warned of the approaching death of certain members of the family, by dreaming that one of the walls of the house had fallen. Shortly before the head of the family sickened and died, she said she dreamed the main wall of the house had fallen.—MRS. CROWE.

WATCH—STOPPING.

A watch being a symbol of Time, to dream that one stops is ominous of death.—THE SIBYL.

One of the sons being indisposed with a sore throat, a sister dreamed that a watch, of considerable value, which she had borrowed from a friend, had stopped; that she had awakened another sister, and mentioned the circumstance, who answered that "something much worse had happened, for Charlie's breath had stopped." She then awoke in extreme alarm, and mentioned the dream to her sister, who, to tranquillize her mind, arose and went to the brother's room, where she found him asleep, and the watch going. The next night the same dream recurred, and the brother was again found asleep and the watch going. On the following morning, however, this lady was writing a note in the drawing-room, with the watch beside her, when, on taking it up, she perceived it had stopped; and she was just on the point of calling her sister to mention the circumstance, when she heard a scream from her brother's room, and the sister rushed in with the tidings that he had just expired.—MRS. CROWE.

THE PHENOMENA OF DREAMS.*

WHAT is sleep?

What is the beating of the heart? What is breathing? Sleep, like these, is a vital necessity, an act, or (to use the word in its philosophical sense) a *passion* of life. Being a vital state, it answers to the words of Pope:

"Like following life through creatures you dissect,
You lose it in the moment you detect."

To define sleep would only be to render less clear the idea which is attached to the well-known word. Shakespeare wisely describes it in a passage needless to quote entire, by its effects merely. He calls it, among other things,

"Chief nourisher in life's feast."

Pursuing this truthful thought, we ask, "Why chief nourisher?" The answer must be, "Because it brings us needful rest—relaxation of the tired and stretched-out nerves and muscles—but above all, repose and refreshment of brain." Active thought is almost entirely suspended in sleep: habitual and wearisome thought are interrupted. Sleep is truly the "death of each day's life."

Physically, sleep is a passive state of the brain, in which that organ pulsates equably, and for the most part in a manner undisturbed by the agitation of thought. A medical man had opportunity, for a long time, of observing the brain of a patient, which, to a considerable extent, had been laid bare by a fracture, and removal of part of the skull. He looked often at the bare brain, while the patient was awake—while the patient was asleep. The

* This article, from the pen of an eminent physician, attempts to explain, and account for, the phenomena of dreams—with what success each reader must determine for himself. The whole subject is wrapped in a mystery which seems to defy all explanation; yet, the curious in these matters will desire to know what the philosophers think in regard to the mysteries of sleep and dreams—hence we give place to this admirable and deeply interesting paper. It will be perused with avidity by the readers of this little book.

observer saw that, in a waking state, the brain had intelligent, and, as one might say, telegraphic motions, correspondent with the thoughts which it was printing off. The doctor, looking at the exposed brain, while the patient was conversing, perceived that different cerebral motions accompanied the different ideas it was excited by. He was looking manifestly at the great laboratory of thought. But, in a state of sleep, the patient's brain worked and telegraphed no more. It became a mere pulse, like that at the wrist, and, indeed, was found to correspond, in its regular beat, with the beat of the artery. Hence it follows, that in as far as the quietude of the brain is hindered, sleep is hindered in the same proportion. Thus, a mere mechanical quieting of the brain induces sleep. I have read of sleepless men, who, to drown the busy brain in a kind of artificial apoplexy, have had themselves whirled about on a millstone, with their head inclining outward, so that the blood being thrown from all parts upward, to the great workshop of the mind, flooded it, washed out the wakefulness. Opium, and morphine, counting to a hundred (doubtful), hop-pillows, fancying you see your own breath (very doubtful), draughts of heavy drink at bedtime, gin, punch, and other night-caps, have all the same intention as the millstone: namely, to deaden the brain, and bring it to a regular pulsation.

Yet too heavy sleep is nearly as unhealthy as, and is, perhaps, more unhealthy than, a considerable degree of habitual sleeplessness. It may be questioned if they who boast that they find themselves, after eight hours' sleep, just where they first lay down in bed, without even turning round, and certainly without dreaming, are not short-necked and apoplectic. Yet, on the other hand, horrible, perplexing, fatiguing dreams are, in themselves, a disease.

I am a great dreamer; and dreams make a vast part of the life of multitudes of mankind.

What, then, are dreams?

I would answer in brief; *Dreams are a combination of imperfect sensation with imperfect thought.*

Most of their phenomena seem to be brought about by what a watchmaker would call the duplex movement in man—namely, of mind and matter—and are only what might be expected of a living substance that requires rest, and a living soul that demands activity. The mind, always

sympathizing, more or less, with the body, gets lazy with the body's sleep, and can no longer exercise her functions clearly; yet still she makes a faint struggle to exercise them; continues to invent when she can no longer perceive; executes her dance though in manacles (sometimes glittering, sometimes gloomy ones); and even, when the sleep is light and imperfect, endeavors to correct the errors of her clouded perceptions.

"Does the mind always think?" asks Locke; and, rashly as it seems to me, concludes from our frequent non-remembrance of dreams, that the question should be resolved in the negative. But how frequently we think we have passed a dreamless night, and yet, in the ensuing day, some little circumstance shall suddenly cry, "Open, Sesame!" to the brain: the key turns in the door to the closet to which the mind has consigned her vagaries, and we find, duly ticketed and labeled, a long and perhaps strange dream, which, but for that touch of kindred circumstance, we should never have remembered. The mind, then, may always think, though its thinking may not always leave a durable impression on the brain.

But there are persons who scarcely can be said to have minds, and who never think to any purpose. The error of philosophers is to judge all phenomena by their own philosophic consciousness. "Cogito, ergo sum," was the dictum of a philosopher. "Non cogito, ergo non sum," might be the equally good reasoning of a very dull man! Could we take a peep at some slumbering mass of mortality, whose brains are in his stomach, whose snore imitates the grunt of a swine, we should decidedly say, "The mind does not always *think*." From such a one we should have no right to expect dreams or dream-phenomena. Dreams! he never dreams by night, simply because he never thinks by day! But, I think I may assert, of those who know they *are* alive, that there is a vital consciousness running through even dreamless slumber, which is very different from the senselessness of a swoon.

Dreaming is natural. Animals dream. The old dear greyhound, Transit, in my paternal home, used to move his legs on the rug by the fire as if he were coursing. My little terrier faintly barks in his sleep, chasing, doubtless, an imaginary cat--the only game he knows, poor town-bred fellow.

The phenomena of dreaming so puzzled an essayist on sleep, that he invented a theory about them, which he declared could alone solve their difficulties. This writer affirmed boldly that all our dreams were caused by external agency, since to external agency they were often apparently due. He invented a troop of small familiar spirits. They were the external agency. "Would the soul," he asked, "torment herself in sleep by horrible creations?"

Could the soul play the wires of such a multitude of personages as peopled her visions?" The reasoning is shallow. Man, when awake, often torments himself with disagreeable thoughts. Indigestion, to say nothing of conscience, will create hypochondriac horrors to any amount: a too full blood throbbing through the brain will people space with visions, seemingly palpable as those that distressed Nicolai, the Berlin bookseller. Then since animals dream, one might ask, "What sort of spirits are employed in suggesting dreams to dogs?" and so knock down the argument by an appeal to absurdity.

As to the external nature of the phantasmagoria of dreams, we may, from the mere constitution of man, show that the soul needs no one but herself to prepare and paint the slides, or to set up in dream-land the magic-lantern of her puppet theater. The mind is a great conjuror. Some have said that she is like a double-actioned harp, and can play many chords at one and the same moment. Certainly the duality of the nerves and organs of sense seem to indicate a power in the mind of (at least) a duplex action. The thought has been carried out in an ingenious volume called "The Duality of the Brain." But the scenery of the soul is too varied to be accounted for by a mere double action. To trace her phenomena we need that multiplicity of operation which her varied faculties do really imply. Within her consciousness is comprised creation—nay, God himself, or ail that we can conceive of God. What wonder, then, that the mind can people her own territory haunt herself, alarm herself, but, above all, amuse herself?

Not incompatible with repose are pleasing dreams when life is just kept from stagnation by some small outlay of invention, some small exercise of the imaginative faculty. Thus, a vast proportion of the phenomena of dreams are explicable by a simple reference to the natural uses of

sleep. "Laziness" is a great word to explain dreams. The soul is too wise to exert herself in sleep; for exertion would contradict the very reason why she sleeps. This consideration explains why dreams are mostly imperfect, unconnected, and void of volition. *They are lazily constructed.* Most dreamers, I doubt not, have observed that if they dream they are going to a play, or to hear a favorite singer, they seldom get to the play or succeed in hearing the singer. If they do enter what they suppose to be a theater, the theater is very dimly seen, and partakes more of the character of a room than of a theater. If they do see the prima donna before them, something mostly prevents her singing. If they hear her sing—I never heard a man sing in a dream—the notes are few, and soon break off for some unimaginable reason. I imagine that a dream of sound is caused by an actual sound, which, at a moment of imperfect sleep, impresses the ear. I have, after hearing music in a dream, heard, on waking, the sound which manifestly prompted the dream: perhaps nothing more musical than a street cry. Occasionally, the sound in the dream, has been actually the sound out of the dream. I remember dreaming that I was sitting by a lady, and conversing with her (I think that conversations are not audibly carried on in dreams), when suddenly she began, to my infinite consternation, to crow like a cock. I woke with a start, and became aware that a small bantam, in a yard over which I at that time slept, was really crowing in a shrill and female tone.

Another sort of abortive dream that I may mention, is a dream of vengeance. I have often seemed to be fighting with an imaginary adversary, always having the advantage always pommeling him well. But never did it happen that I seemed to hurt my antagonist. After having rained blows upon him enough to kill him ten times over, he has invariably smiled at me, as if he said, "Thank you!" In the same way, I have some times dreamt I was arguing in anger with some obstinate person, whom I never succeeded in throwing into a rage.

The explanation of these abortive cases of dreaming is (as I take it), that our own sensations are clear to us in sleep, but very little beyond them. Some stray memory, some throb in the blood, makes us wish to hear a singer or to punish a foe; but the mind is too idle elaborately to

SLEEP AND ITS PHENOMENA.

create the theater, or to put force into the adversary. In a state of imperfect sleep, that state in which a man says to himself, "I know that this is all a dream," I have sometimes known that I could see nothing of persons or objects, which yet I fancied were around me. Then by an effort of momentary volition, I have torn open, as it were my mental eyes, and had a strange burst of light, and a brief revelation of objects, sometimes very beautiful. I remember once dreaming I was climbing up the Acropolis of Athens—which I had never seen—in this sort of mind-blindness. Suddenly I reached the top, which I had approached from landward, and suddenly the wondrous dream-illumination, so strong when it does come, revealed to me the Archipelago, and all its islands, with a distinctness which is even now vivid in my memory.

On the whole, it may be averred that *imperfect sensation is the great cause of dreams*. Motions of the brain, motions of the blood, craving, or derangements of the stomach, various states of the fluids of the mouth, all bring with them, and reproduce in sleep, the sensations and ideas with which, in a waking state, they are associated.

It is a great and an interesting truth, which throws prodigious light on the mysteries of sensation, that sensation has her invariable language; that even in sleep she is *consistent with herself*; that even when she reads in a disordered book, she herself is immutable. The last change in sensation, let it be originated how it may, *engenders the idea*. This is the great law of *conscious* being; and singular it is, that, through the falsity of some sensuous impressions, we become most aware of the truth of the law that regulates them!

From irregular motions of the brain, or too rapid passage of the blood (all the vital movements are *quickened* in sleep), we get many of those strange phenomena of dreams which are well known to most people, but especially to the young.

There are few beings who have not dreamt of flying through the air; of falling from precipices, or the roofs of houses; or who have not, as boys, experienced the sensation, at the first approach of sleep, of suddenly being pulled up in a lively run by tumbling into a ditch—a startling feeling which has immediately awakened them, the explanation of which is the sudden relaxation of the fibers

of the brain, by the very quick slumber of boyhood. Many of these hot-blooded phenomena become less frequent with advancing years, and die out altogether with old age: proof additional, that physical causes are nearly paramount in producing dreams. The beginning of life, too, is the era of those disorders which I once saw thus emphatically catalogued on a tombstone, that recorded the death of three babies:

“Hooping-cough! Measles!
Small-pox! Oh! dire diseases!”

I know from experience that, when such maladies are hatching in the body, the dreams, for a long time beforehand, are terrible. There is a vastness of horror in the somnolent visions of childhood that is never matched at any later period. Often, as a boy, I have felt myself toiling on through some palpable obscure, through the whole of which, infinite spiders' webs and infinite threads from infinite looms were endlessly weaving about me—no, not *me*, but about some other identity into which I was half converted. Then the peculiar horror seemed to lie in the very, very fine spun-glass sort of texture of the webs and threads which I had to draw through my enormously swollen and puffy hands. Many, whom I have questioned on the subject, have told me that, in youth, the dance of infinite distaffs spinning infinite threads about their distended hands, or highly enlarged heads, was an amazing torment to them.

Crawling insects, slippery snakes, scratching cats, are dream-forms of perturbed blood. Even dream-books prove this, for there is scarcely a dream of this kind, which perhaps the vain individual thinks peculiar to himself, that is not interpreted for the benefit of the million, thus showing that multitudes agree in their dreams. Pity that the ingenuity of the dream-interpreter should be wasted in explaining what a dream portends, not whence it arises. Misfortunes can not be averted (nor does the necromancer pretend they can) by noting ominous dreams; but diseases possibly may. When dreams are very ugly, very horrifying, the sufferer, instead of looking out for a fall in the stocks, or the treachery of a friend, should take care of the stomach, and reform his diet accordingly. Fuseli, it is said, supped on raw pork (would not roast pork have sufficed?) before he painted the foul fiend.

Indigestion, both in its labor and its fatigue, is a prolific hag-mother of ugly dreams. So is any uncomfortable sensation, however slight it may be; for, in the passive state of sleep, effects are produced disproportionate to causes. I have sometimes dreamt of being stung by a serpent, or having my fingers held tight by the teeth of a dog. On waking, I have invariably found some slight uneasiness or pain in the part which I had fancied so stung or squeezed. Or perhaps I was lying with my arm or hand pressed under me.

Another consideration that shows dreams to be colored according to the state of the stomach or head, is, that frequently a horrid dream turns off by degrees into a more pleasant one.

Such dreams or rather series of dreams, represent, I doubt not, the phases of sensation in many a sleeping human being, who lives as we most of us live, rather too well, with a "rudis indigestaque moles" passing slowly off from our well-nourished stomachs at about four of the clock in the morning. There is, first, horror; then, nightmare; then, effort and exertion, which overcome nightmare; then, alleviation, relief, yet still doubt, and what Wordsworth calls "some perplexity;" but, with the dawn, and with the passing of the worst of the small hours, when men die most, and (as the poet says) "Heaven's breath is coldest," comes true good sleep.

MRS. CROWE'S TESTIMONY FAVORING A BELIEF IN DREAMS.

As our friend, the Physician, is disposed to regard Dreams as a mental phenomena accounted for upon well-defined laws of mental action,—thus divesting the phenomena of all its mystery as well as of all its credibility, we must offer Mrs. Catharine Crowe's testimony and opinion *per contra*, premising that her opinions will command an attentive hearing at least.

With respect to the term *invisible world*, I beg to remind my readers, that what we call *seeing* is merely the function of an organ constructed for that purpose in relation to the external world; and so limited are its powers, that we are surrounded by many things in that world

which we can not see without the aid of artificial appliances, and many other things which we can not see even with them; the atmosphere in which we live, for example, although its weight and mechanical forces are the subjects of accurate calculation, is entirely imperceptible to our visual organs. Thus, the fact that we do not commonly see them, forms no legitimate objection to the hypothesis of our being surrounded by a world of spirits, or of that world being inter-diffused among us. Supposing the question to be decided that we do sometimes become cognizant of them, which, however, I admit, it is not, since, whether the apparitions are subjective, or objective, that is, whether they are the mere phenomena of disease, or real out-standing appearances, is the inquiry I desire to promote—but, I say, supposing that question were decided in the affirmative, the next that arises is, how, or by what means do we see them? or, if they address us, hear them? If that universal sense which appears to me to be inseparable from the idea of spirit, be once admitted, I think there can be no difficulty in answering this question; and if it be objected that we are conscious of no such sense, I answer, that both in dreams and in certain abnormal states of the body, it is frequently manifested. In order to render this more clear, and, at the same time, to give an interesting instance of this sort of phenomena, I will transcribe a passage from a letter of St. Augustine to his friend Evadius (Epistola 159. Antwerp edition).

“I will relate to you a circumstance,” he writes, “which will furnish you matter for reflection. Our brother Sennadius, well known to us all as an eminent physician, and whom we especially love, who is now at Carthage, after having distinguished himself at Rome, and with whose piety and active benevolence you are well acquainted could yet, nevertheless, as he has lately narrated to us, by no means bring himself to believe in a life after death. Now, God, doubtless, not willing that his soul should perish, there appeared to him one night, in a dream, a radiant youth of noble aspect, who bade him follow him; and as Sennadius obeyed, they came to a city where, on the right side, he heard a chorus of the most heavenly voices. As he desired to know whence this divine harmony proceeded, the youth told him that what he heard were the songs of the blessed; whereupon he awoke, and thought no

more of his dream than people usually do. On another night, however, behold! the youth appears to him again, and asks him if he knows him; and Sennadius related to him all the particulars of his former dream, which he well remembered. 'Then,' said the youth, 'was it while sleeping or waking that you saw these things?' 'I was sleeping,' answered Sennadius. 'You are right,' returned the youth, 'it was in your sleep that you saw these things; and know, O Sennadius, that what you see now is also in your sleep. But if this be so, tell me where then is your body?' 'In my bed-chamber,' answered Sennadius. 'But know you not,' continued the stranger, 'that your eyes, which form a part of your body, are closed and inactive?' 'I know it,' answered he. 'Then,' said the youth, 'with what eyes see you these things?' And Sennadius could not answer him; and as he hesitated, the youth spoke again, and explained to him the motive of his questions. 'As the eyes of your body,' said he, 'which lies now on your bed and sleeps, are inactive and useless, and yet you have eyes wherewith you see me and these things I have shown unto you; so after death, when these bodily organs fail you, you will have a vital power, whereby you will live, and a sensitive faculty, whereby you will perceive. Doubt, therefore, no longer that there is life after death.' And thus," said this excellent man, "was I convinced, and all doubts removed."

I confess there appears to me a beauty and a logical truth in this dream that I think might convince more than the dreamer.

It is by the hypothesis of this universal sense, latent within us—an hypothesis which, whoever believes that we are immortal spirits, incorporated for a season in a material body, can scarcely reject—that I seek to explain those perceptions which are not comprised within the functions of our bodily organs. It seems to me to be the key to all or nearly all of them, as far as our own part in the phenomena extends. But, supposing this admitted, there would then remain the difficulty of accounting for the partial and capricious glimpses we get of it; while in that department of the mystery which regards apparitions, except such as are the pure result of disease, we must grope our way, with very little light to guide us, as to the conditions and motives which might possibly bring them into any immediate relation with us.

To any one who has been fortunate enough to witness one genuine case of clairvoyance, I think the conception of this universal sense will not be difficult, however the mode of its exercise may remain utterly incomprehensible. As I have said above—to the great Spirit and Fountain of life, all things, in both space and time, must be present. However impossible it is to our finite minds to conceive this, we must believe it. It may, in some slight degree, facilitate the conception to remember that action, once begun, never ceases—an impulse given is transmitted on forever; a sound breathed reverberates in eternity; and thus the past is always present, although, for the purpose of fitting us for this mortal life, our ordinary senses are so constituted as to be unperceptive of these phenomena. With respect to what we call *the future*, it is more difficult still for us to conceive it as present; nor as far as I know, can we borrow from the sciences the same assistance as mechanical discoveries have just furnished me with in regard to the past. How a spirit sees that which has not yet, to our senses, taken place, seems certainly inexplicable. *Foreseeing* it is not inexplicable: we foresee many things by arguing on given premises, although, from our own finite views, we are always liable to be mistaken. Louis Lambert says: "Such events as are the product of humanity, and the result of its intelligence, have their own causes, in which they lie latent, just as our actions are accomplished in our thoughts previous to any outward demonstration of them; presentiments and prophecies consist in the intuitive perception of these causes." This explanation, which is quite conformable with that of Cicero, may aid us in some degree as regards a certain small class of phenomena; but there is something involved in the question much more subtle than this. Our dreams can give us the only idea of it; for there we do actually see and hear, not only that which never was, but that which never will be. Actions and events, words and sounds, persons and places, are as clearly and vividly present to us as if they were actually what they seem; and I should think that most people must be somewhat puzzled to decide in regard to certain scenes and circumstances that live in their memory, whether the images are the result of their waking or sleeping experience. Although by no means a dreamer, and without the most re-

mote approximation to any faculty of presentiment, I know this is the case with myself. I remember also a very curious effect being produced upon me, when I was abroad, some years ago, from eating the unwholesome bread to which we were reduced, in consequence of a scarcity. Some five or six times a day I was seized with a sort of vertigo, during which I seemed to pass through certain scenes, and was conscious of certain words, which appeared to me to have a strange connection, with either some former period of my life, or else some previous state of existence. The words and the scenes were on each occasion precisely the same: I was always aware of that, and I always made the strongest efforts to grasp and retain them in my memory, but I could not. I only knew that the thing *had been*; the words and the scenes were gone. I seemed to pass momentarily into another sphere and back again. This was purely the result of disorder; but, like a dream, it shows how we may be perceptive of that which is not, and which never may be; rendering it, therefore, possible to conceive that a spirit may be equally perceptive of that which shall be. I am very far from meaning to imply that these examples remove the difficulty; they do not explain the thing; they only show somewhat the mode of it. But it must be remembered that when physiologists pretend to settle the whole question of apparitions by the theory of spectral illusions, they are exactly in the same predicament. They can supply examples of similar phenomena; but how a person, perfectly in his senses, should receive the spectral visits of, not only friends, but strangers, when he is thinking of no such matter—or by what process, mental or optical, the figures are conjured up—remains as much a mystery as before a line was written on the subject.

All people and all ages have believed, more or less, in prophetic dreams, presentiments, and apparitions; and all historians have furnished examples of them. That the truths may be frequently distorted and mingled with fable, is no argument against those traditions; if it were, all history must be rejected on the same plea. Both the Old and New Testaments furnish numerous examples of these phenomena; and although Christ and the Apostles re-proved all the superstitions of the age, these persuasions are not included in their reprehensions.

Neither is the comparative rarity of these phenomena any argument against their possibility. There are many strange things which occur still more rarely, but which we do not look upon as supernatural or miraculous. Of nature's ordinary laws, we yet know but little; of their aberrations and perturbations, still less. How should we, when the world is a miracle and life a dream, of which we know neither the beginning nor the end? We do not even know that we see any thing as it is, or rather, we know that we do not. We see things, but as our visual organs represent them to us; and were those organs differently constructed, the aspect of the world would to us be changed. How, then, can we pretend to decide upon what is and what is not?

Nothing could be more perplexing to any one who read them with attention, than the trials for witchcraft of the seventeenth century. Many of the feats of the ancient thaumaturgists and wonder-workers of the temples might have been nearly as much so, but these were got rid of by the easy expedient of pronouncing them fables and impostures; but, during the witch-mania, so many persons proved their faith in their own miraculous powers by the sacrifice of their lives, that it was scarcely possible to doubt their having some foundation for their own persuasion, though what that foundation could be, till the late discoveries in animal magnetism, it was difficult to conceive; but here we have a new page opened to us which concerns both the history of the world and the history of man, as an individual; and we begin to see that which the ignorant thought supernatural, and the wise impossible, has been both natural and true. While the scientific men of Great Britain, and several of our journalists, have been denying and ridiculing the reports of these phenomena, the most eminent physicians of Germany have been quietly studying and investigating them, and giving to the world, in their works, the results of their experience. Among the rest, Dr. Joseph Ennemoser, of Berlin, has presented to us in his two books on "Magic," and on "The Connection of Magnetism with Nature and Religion," the fruits of his thirty years' study of this subject—during the course of which he has had repeated opportunities of investigating all the phenomena, and of making himself perfectly familiar with even the most rare and perplexing.

To any one who has studied these works, the mysteries of the temples and of the witch-trials are mysteries no longer; and he writes with the professed design, not to make science mystical, but to bring the mysterious within the bounds of science. The phenomena, as he justly says, are as old as the human race. Animal magnetism is no new development, no new discovery. Inseparable from life, although, like many other vital phenomena, so subtle in its influences, that only in abnormal cases it attracts attention, it has exhibited itself more or less in all ages and in all countries. But its value as a medical agent is only now beginning to dawn on the civilized world, while its importance in a higher point of view is yet perceived by but few. Every human being who has ever withdrawn himself from the strife, and the turmoil, and the distraction of the world without, in order to look within, must have found himself perplexed by a thousand questions with regard to his own being, which he would find no one able to solve. In the study of animal magnetism, he will first obtain some gleams of a light which will show him that he is indeed the child of God! and that, though a dweller on the earth, and fallen, some traces of his divine descent, and of his unbroken connection with a higher order of being, still remain to comfort and encourage him. He will find that there exists in his species the germs of faculties that are never fully unfolded here on earth, and which have no reference to this state of being. They exist in all men, but in most cases are so faintly elicited as not to be observable; and when they do shoot up here and there, they are denied, disowned, misinterpreted, and maligned. It is true that their development is often the symptom and effect of disease, which seems to change the relations of our material and immaterial parts; it is true that some of the phenomena resulting from these faculties are stimulated by disease, as in the case of spectral illusions; and it is true that imposture and folly intrude their unhallowed footsteps into this domain of science, as into that of all others: but there is a deep and holy well of truth to be discovered in this neglected by-path of nature, by those who seek it, from which they may draw the purest consolations for the present, the most ennobling hopes for the future, and the most valuable aid in penetrating through the letter into the spirit of the Scriptures.

THE DICTIONARY OF DREAMS.

*The themes marked thus *, in the Lexicon, will be found interpreted in the body of the book, with an example of remarkable coincidence.*

ABRAHAM. To dream of any of the patriarchs is a favorable omen, denoting increase of riches and honors, amiable children, triumph over rivals in love; and whatever he may say to you will prove to be true, and good counsel.

ABSENCE upon a distant journey, presages good fortune and happiness.

ABBOT. Long life.

ABUSE signifies that secret enemies will try to injure you, in your dearest wishes, and will succeed unless you use caution.

ACTION. Great exertion denotes loss to the married; success to lovers; happy marriage to maidens, and recovery to the sick.

ASCENT to the skies, is a good omen, especially if they appear bright.

ACORNS presage long life and power.

ACCOUNTS, receipts, bills, etc., presage wealth and increase of influence.

ADVERSARY. To meet him, denotes that you will overcome obstacles to your happiness, of whatever kind

they are, especially if you are conquered.

ÆOLIAN HARP. Guardianship of good spirits; fortune and much joy.

AGUE. Inconstancy of friends or fortune.

AIR. A serene atmosphere denotes good fortune; turbid and streaked with colors, the reverse; and thick, dark air, denotes trouble and disappointment. Red and fiery, good for lovers—bad for a man with a quarrel.

ALBATROSS. *.

ALMONDS. Difficulties and deceit in love; storms to the sailor, and ill-success to tradesmen.

ALONE. Exaltation and happiness in your future life, with the favor of Heaven.

ALMS. Giving alms, signifies to the married that difficulties will be overcome. To a maiden, it denotes deceit and intrigue in her lover.

ALTAR. Receiving the holy sacrament at an altar, is ominous of misfortunes and heavy difficulties to the aged; loss of love to the young; distress in business

- to the commercial man, and sickness or sudden death to the man of family.
- ANCHOR.** *.
- ANGELS.** *.
- ANGLING** signifies trouble in obtaining your desires, which shall be overcome by perseverance.
- ANGER.** After this dream, be careful whom you trust, for some of your friends are treacherous. To see another angry, may warn you to be careful of your business concerns—or if you are on a journey, to take especial care of your health.
- ANIMALS.** Many kinds, herding together, denote some direful adventure.
- ANTS** running about in confusion, denote loss in some enterprise for gain. If busy in storing their winter food, it is indicative of success and plenty, and of happiness in marriage. If trodden upon, you have powerful secret foes.
- ANTIQUITIES.** The arrival of a dear friend, or an unexpected discovery.
- ANVIL.** Success and honor, in spite of opposition and enmity.
- APPARITIONS.** *.
- APRICOTS.** Peace, friendship, and contentment, with affluence.
- APPLES.** Large and fair, success in love. Sour—discord and defeat. For the scholar to dream of delicious apples, presages progress and honor.
- APES.** Falsehood in your sweetheart; duplicity in your friends; losses by law.
- ARCH.** To pass under an arch, signifies length of life, with varied and startling adventures of a pleasing termination.
- ARMS.** If your arms appear withered, it denotes decay of fortune and health. If strong and lusty, success in your undertakings, or male children.
- ARROW.** To find one is an omen of death.
- ASP.** Riches, and good luck in love.
- ASSES.** These animals denote faithful servants, a tender sweetheart, and a flourishing business. To drive one, indicates a quarrel. To see one heavily loaded, is a sign of plenty and success.
- B**
- BACK.** To dream of your backbone is a lucky omen, denoting prosperity. Sores on the back, are indicative of enemies; a naked back, of disgrace; a strong one, of fortune, and a pleasant family.
- BAILIFFS.** To be arrested by one, denotes the escape from a heavy misfortune. To a lover, the loss of his sweetheart.
- BARN.** When full, a sign of good fortune. If empty, of adversity.
- BASIN.** Eating or drinking out of a basin, denotes that you will soon fall in love. If bright and new, your love will be fortunate.
- BATHING.** An empty bath is a bad omen; but to be in one, if clear, is good.

BATTLE. *

BAY-TREE denotes riches and honors, and is an omen of great good.

BEAUTY. *

BEAR. Vexation and persecution from a false friend.

BEANS. Quarrels and vulgar interference in your affairs.

BEARD. For a man to dream of having a long beard denotes good fortune. To a woman it is a sign of her husband's death; or if a maid, of a speedy marriage, and boys for her first children.

BED. To go to the bedside of a friend, in dreams, is a token of loss; if to a lover's, of early marriage and happiness in your children.

BEECH-TREE. Peace and prosperity.

BEER. If clear, a sign of good fortune; if turbid, of misfortune.

BEES. At work is a lucky omen, especially if under your own roof. If they sting you, you will be slandered. It is a better dream for the poor than the rich man.

BEGGARS. To refuse alms to a beggar denotes want and misery. To be beset by them denotes calamity, unless you have the power to relieve their wants.

BEHEADING. To be beheaded is a sign of nobility; for death by the ax belongs only to those of gentle blood. To see one beheaded denotes the rapid realization of your wishes.

BEWILDERED. To be puzzled in a dream, is a sign of good news.

BIRDS. *

BLIND. *

BLOWING. To blow a fire, indicates anger in your lover. To the rich, losses; to the poor, gains—in any case of change of fortune.

BLOOD. *

BOAR. *

BOAT. *

BOOKS. A printed book is a sign of honor; a blank book of purity in love.

BOTTLE presages an honorable death if empty; long life if full.

BOW. A bended bow, found, indicates a pleasant and prosperous journey.

BRACELETS indicate welcome gifts from a friend who is true.

BREAD. *

BREEZE. Soft and gentle, a sign of happy love, to sailors a change of weather.

BREWING denotes trouble in your business, or with your own family.

BRIDE. Adorned, signifies joy and happiness for that year.

BRIDGE. Under a bridge, bitter disappointment; over it, good fortune.

BRIERS. Pricked by them, trouble with enemies. To see them without being hurt by them, denotes triumph over enemies.

BROOK. Running clear pleasure in company with friends. If it flow into your house, it is a sign of wealth.

BROTHER. *

BROTH. Gains in health or wealth.

BUILDINGS. Empty buildings, unhappiness in love, with strange adventures.

BULLS. To be pursued or gored by one, an enemy in power.

BUTCHERS cutting up meat is an ill omen, denoting sickness and misfortune, if not disgrace and death.

C.

CAGE. Letting birds out of a cage, denotes a speedy marriage. If married, it is a sign of children.

CAKES. Eating cakes, denotes happiness, and prosperity in love and business.

CAIN. This is a bad dream, denoting treachery and brutality, or disobedient children.

CANDLES, burning bright, denote changes and difficulties; if they go out, loss.

CARDS. To hold the *honors* denotes riches and honors. Diamonds denote quarrels, hearts happiness, clubs money, and spades hardships and disgrace.

CARROTS denote prosperity, thriving children, and successful suit in love.

CASTLE. To dream of a castle amid groves or floods, it behooveth him to look to his bodily welfare; and if he sees trophies or signs of honor borne away from these, it portends the death of noble ladies or wise men.

CATTLE. To feed cattle is a sign of prosperity: to drive them, riches; fat cattle, plenty; lean and hungry cattle, adversity.

CAVERNS denote obscurity, unless you make great efforts to rise from it.

CHANGING-DREAMS. *

CHAINS are a sign of enemies; except in love, when it denotes happiness.

CHERRIES. Disappointment and vexation in love and marriage.

CHICKENS denote ill-luck in your most ardent desires.

CHILDREN. *.

CHIMER. *.

CHURCH. To dream of entering a beautiful church is a fortunate omen.

CITIES. A stirring city is a good omen for yourself and friends; but one empty and desolate foretells misfortune.

CLIMBING. *.

CLOCK. One striking denotes speedy good fortune; unless it strikes a late hour of the day, which is ominous of evil.

COACH. To ride in one, foretells poverty and disgrace, or disappointments.

COALS, if black, are a bad omen; if burning, a sign of fidelity; if burnt out, of death.

COFFIN. An empty coffin, good news; one with a corpse in, the death of a friend; one closed up, long life.

COMETS. *.

CORN. Fields of growing corn, are an omen of success, and safety in travel.

COMBING HAIR denotes that you will get out of difficulty.

CRANES are a sign of quarrels and misfortunes, or of the treachery of servants.

CROCODILE. This is an omen of storms to sailors, and ill-luck to any one.

CROWN. *

CROWNS portend elevation to dignity for men, and fortunate marriage for maidens. Crown-pieces of money denote misfortune.

CRUTCHES are a sign of the failure of your hopes, if you are on them yourself; or if a friend, the same will happen to him.

CRYING OUT. *

CUCUMBERS are a sign of good luck, and recovery to the sick.

CUPID. *

CURRENTS is a sign of success, constancy, and riches, unless one is a peasant.

DAFFODILS presage good fortune to those in trouble; but to the sick are a sign of death.

DALSY denotes noble, constant, and honorable love.

DAIRY. To be at work in one, is a sign of friendship and good fortune.

DANCING presages new friendships, and recovery from sickness.

DANDYLION. To gather them, is a sign of an enemy: to see a bed of them, of many enemies, who secretly try to injure you. If in love, your sweetheart is false.

DANGER. forebodes hardy adventures, with a happy termination.

DARKNESS presages desolation and despair.

DEATH. To dream of dying or being dead, is a good omen, presaging long life and good fortune. To see

others dead, is less fortunate.

DEER, running, the accomplishment of your plans. To kill one, a legacy. One in your house, a sign of wealth. Deer-horns indicate honor and dignity. Several fighting, your acquaintance will be extended. In the woods, a token of innocence.

DELUSION. Deluded or disappointed unpleasantly, denotes long life.

DEPARTURE. *

DEVIL denotes danger threatening you, which you will overcome.

DICE. An evil dream, unless you dream you win.

DIGGING is a sign of wealth. To dig a grave, of happy marriage.

DIRT signifies loss of health, or place, or friends, or wealth.

DITCHES. Deep ditches foretell trouble and loss.

DOGS. If they fondle on you, it is a sign of good luck; if they snarl and bark, of enemies; if they bite you, of loss.

DOLPHINS playing in the water, denote the loss of your sweetheart, or some near relation or friend: and is not a good omen in any respect.

DOVES. Friendship and love.

DRAGON. To slay one, denotes great gain and honor.

DRINKING fresh, cold water, presages wealth and triumph; warm water, sickness or persecution. Wine, denotes the patronage of the rich.

DROWNING. *

DRUNKENNESS presages that an unforeseen piece of good fortune awaits you, through the means of a new friend: also success in love.

DUNGHILL. To be upon one is a sign of good luck, and elevation of fortune.

E.

EAGLE, perched high on a tree is a good omen, if you are of a courageous spirit.

EAR. If it seems fair and well-shaped, you will come to renown; if deformed, the contrary. To pick the ear, good news; if they are beaten or chafed, ill news. If you lose it, you will lose your friends.

EARTHWORM. You have enemies, who are trying to undermine you.

EARTHQUAKE should warn you to expect a change in your affairs. If the houses fall around you, take warning, and remove from your present residence as soon as you can. If they seem to stand, you may yet recover from your misfortunes.

EATING with an enemy foretells reconciliation; with friends, division.

EGGS are generally a good omen, denoting the acquisition of money; but to cook them, presages strife, sorrow, and anxiety.

EMERALD signifies renown, truth, and fidelity.

ENTERTAINMENTS. *

ECLIPSE OF THE MOON. The loss of a female friend or relation.

ECLIPSE OF THE SUN.

The death of a male relation.

ELEPHANT denotes luck in an enterprise, and the acquirement of riches. If you are in love, your marriage will follow, and you will be blest.

ELDERBERRIES. Good fortune and contentment.

EVE. To dream of the "mother of all living," is a very favorable sign for yourself and family, presaging your future distinction and happiness.

EVIL SPIRITS. You will have treacherous offers and suggestions made to you. To fight them, implies danger—to overcome them, triumph. To be called by them, forebodes ill-fortune or sickness.

EXECUTION. To witness an execution, indicates that you will afford relief to some one in distress, and make a friend.

EYES. To lose them, is a sign of misfortune and vexation. If your eyebrows appear to have grown thick and handsomely shaped, you will come to fortune and distinction.

F.

FACES. Beautiful faces, presage honor and long life. Ugly, grinning ones, denote the reverse.

FACTION. To be engaged in one, indicates wealth by indirect ways.

FAIRY. To see one, is fortunate for a woman but evil for a man.

- FAIR.** To be at a fair is a sign of an attempt to get the advantage of you. If you are in love, look out for your sweetheart.
- FALL.** Falling, in dreams, denotes loss of place or goods, decline of business, shipwreck, and false love.
- FAN.** For a maiden to be fanned by a man, denotes a new conquest. For a man to have a dream of being fanned, denotes flattery and change.
- FAREWELL.** To bid farewell, or depart, without returning, betokens death.
- FEVER** denotes difficulty with your friends, or loss of love, and sickness.
- FEET.** To wash your feet, denotes molestation and trouble. To have them scratched, denotes loss by flattery.
- FIRMAMENT—CLOUDS.** *.
- FIRE—FIREBRAND.** *.
- FISH.** *.
- FISH-POND** denotes thriving fortunes.
- FILE** denotes activity, and rapid exchange in your business.
- FIELDS.** Green fields, a happy omen; plowed fields, trouble with children or friends; ripe fields, prosperity and content.
- FIGHTING** indicates a necessity for change of place, because you can not prosper where you are. To the sailor, storms and shipwreck.
- FINGERS.** If you cut them and they bleed, it is a good omen. To lose them, denotes a variety of misfortunes.
- FIGS** presage prosperity and happiness, success in love, or a legacy.
- FILBERTS.** Anger, and trouble with friends, and disappointments.
- FISTULA** indicates much good, luck of every kind, both for landmen and sailors.
- FLEAS** denote enemies of a mean nature, and treachery of your sweetheart.
- FLIES** are significant of persecution and slander, and much vexation.
- FLOODS.** Opposition from powerful persons. To be devoured by one, that you will leave your native land to seek better fortunes.
- FLOWERS.** *.
- FLYING** *.
- FLAGEOLET.** To hear one played, trouble and contention.
- FLUTE.** To hear or play on one, annoyance and strife.
- FLESH** To gain flesh, denotes increase of fortune; to lose it, the reverse. To dream of eating all kinds of flesh, signifies sickness and trouble.
- FORGOTTEN DREAMS,** half dreamed over, are ominous of loss.
- FORESTS.** To seem lost in a forest, signifies trouble.
- FORGE.** To be working at one, signifies the pursuit of new projects, and an addition to your fortune.
- FORTUNE.** To get back an estate, once lost, is a good omen, and indicates the probability that your dream will prove true.

FOLLY. For a woman to dream she has become foolish, is a sign of a male child; or a maiden, speedy marriage.

FOX is a forerunner of difficulty. Sharpers will overreach you, and your sweetheart prove untrue.

FROGS are an omen of increase in friends and fortunes.

FRUITS, if sweet and in season, are a good omen; if sour or out of season, they indicate unpleasant relations with friends.

FRIEND. If you see one dead, he shall be married; or if married, dead.

FOUNTAIN, clear and pure, the relief from all trouble.

FUNERAL. You will assist at a wedding.

FURNITURE. Beautiful furniture is a good omen; broken and ugly, a bad one. To be displaying it, is a sign of trouble.

G.

GAMES. To be engaged in sports of this kind, is ominous of misfortune.

GARDEN. A garden full of flowers and gay with people, is a good omen; but silent and deserted, is a token of sorrow and grief.

GALLOWS. To dream of seeing the gallows is a favorable omen for parents, or for a maiden in love, and denotes honor and prosperity.

GARMENTS *.

GARLIC. To eat it, signifies the discovery of a secret, pleasant to him.

GEMS—JEWELRY. *.

GEESE denote good, and that you will see absent friends. They augur success in marriage, and in obtaining riches.

GIANTS are ominous of good. Your fortune shall exceed your expectations, and your enterprises will be large.

GIBBET. To see a person hanging to a gibbet, is a sign of misfortune.

GIFTS. To receive them, is a good omen; but to give any thing away, is a forerunner of adversity, and inconstancy in love.

GIN. Pleasure, followed by dissatisfaction.

GIRDLE. Wearing an old girdle, signifies labor and pain; a new one, strength and good fortune.

GLASS denotes inconstancy in your sweetheart. If you break it, you will be forsaken. To receive water in a glass, is a good omen. To break one, and spill the contents, foretells the death of a friend.

GLOBE. To study a globe signifies that you will be a great traveler; if in love, you will not marry your present sweetheart, but will find another in a strange country.

GOOD. To do a good action indicates a coming pleasure: to receive one is a sign of gain.

GOOSEBERRIES. Betoken many sons and success in life. To the sailor dangers; to a maiden a roving husband.

GOLD. *.

GONDOLA. To sail in one, if the water is clear, success in love.

GRAIN. *.

GRAPES. A good fortune, and cheerful companion for life; also true love.

GRAVE. To see a grave foretells sickness and trouble. To descend into one loss of money and friends; if you rise out, you will overcome difficulties; and if you help another out, you will save a life.

GROVES. *.

GUARDIAN-SPIRITS. To see one indicates that you have the love of some one whom you do not know: and betokens happiness.

GUNS. To see or hear them fired off, is a sign of adversity. If you fire one, you will be involved in a difficulty.

GYPSY. To see one is lucky for lovers, but none others.

H.

HAIR. White hair on yourself portends affliction and also honors. To lose your hair is indicative of loss of friendship.

HAIL. Hail-storms presage a stormy life for a time, with the coldness of some near friends.

HAND. A raised or uplifted hand signifies that you will be raised from your sorrow.

HANGED. To be hanged signifies the elevation of your fortunes.

HAT. Torn or dirty, betokens dishonor. Nice and pleasant, good-fortune.

HAT. betokens consolation to the sorrowful; joy to all.

HAWKS. Are a sign of obtaining your wishes.

HEAD. To dream it enlarged signifies esteem, unless the dreamer is sick. To take great care of your head betokens deliverance from danger.

HEAD-TURNED. You will be restrained from leaving your present residence.

HEAVEN. To see heaven denotes joyful events; to climb to it, honor.

HILLS. Climbing them betokens difficulties and disappointment.

HOLIDAYS and festivity are ominous of misery and mourning.

HOME. To return home signifies an end of grief.

HORSES. *.

HORNS signify dominion and grandeur. To see others with them is a sign of enmity of superiors.

HOUSE. To build one is a good omen; to see one on fire or destroyed in any way is ominous of evil.

HUNGER is a good omen, denoting ambition and high fortunes.

HUNTER. *.

HUSBANDRY. To dream of a plow denotes prosperity; of a yoke, bad luck, unless it be broken; of a scythe, enemies; of a team, death in the family, or a breaking off with a sweetheart.

I.

IDOL. To worship one in a dream signifies pleasant

ness and gayety, but that you will eventually tire of these things, and alter your habits.

IDIOT. To seem an idiot, or mad, denotes long life and many friends, who shall cling to you for your amiable qualities.

ICE. To see vast fields of ice alone denotes desolation; but to skate upon it in company is a sign of pleasures. To take ice in your hands denotes that your sweetheart is pure and true.

IGNOMINY. To suffer shame presages false accusations, from which you will rise justified.

ILLUMINATED. Houses illuminated signify quarrels, either public or private.

IMAGE. Pictures or images betoken children, and are good omens otherwise.

INQUEST. To be at an inquest is a good omen: and if it be a relative whose inquest it is, you will receive a legacy.

INTRIGUE. To be engaged in an intrigue, is an evil omen.

INN. To be at an inn, is not a good sign: some of your friends will be unfortunate, and your own goods are in peril.

IRON. To be working iron, signifies disunion and strife; but to see or handle cold iron, is a good omen.

IVY denotes good fortune, and true friends. To be crowned with it, is a sign of triumph.

J.

JEALOUSY. To be jealous of your sweetheart, is a good sign, for she is true to you.

JOCKEY. For a lady to see a jockey riding at full speed signifies that she will speedily have an offer of marriage; for a man to see one, sudden good luck.

JOY. To feel great joy, is a token of disappointment.

JUBILEE. To dream of being at a jubilee, is a token that a fortune will be left you.

JUG signifies unforeseen events, perhaps a journey. If what you drink out of a jug is pleasant, so will be your adventures, or the contrary.

JUNIPER. To gather juniper berries, signifies early marriage to the single, or prosperity to the married, unless the dreamer be sick.

K.

KEYS signify a good wife or husband, and a happy home, with prosperity. But to lose one is a sign of misfortune or bad faith.

KINGS. To meet a king alone, presages the overcoming of old difficulties, and an elevation of fortune, unless he seems angry with you.

KITE. To see a boy's kite soaring on high, is a good omen. But the bird of that name is an omen of enemies.

KISSING. To kiss a friend is a good omen; to kiss an enemy, reconciliation; to kiss strangers, danger, if not death.

KNIVES denote strife and misery.

KNOWLEDGE. To be seeking or acquiring knowledge, denotes a discovery, which will add to your satisfaction.

L

LABOR. To be very hard at work, signifies an unprofitable undertaking. If a woman dream she is overtaken with child-labor, it is a sign of trouble; and if she have a dead child, her dearest hopes will miscarry.

LADDER. To see a ladder, the dreamer will travel; if he climb one, he will attain honor and dignity; to fall from one denotes calamity.

LADIES. Ladies with black hair presage sickness; those with fair hair, a happy event. Very beautiful golden locks on a lady, signify wealth. A beautiful, *unknown* lady, is a sign of wealth, especially if she kiss you; if she seem to pray, it announces some great good fortune.

LADY-LOVE. If she smile, it is a good omen; if she looks coldly away, you will have trouble on her account.

LAKE. A tranquil, glassy lake, joy and content.

LAMB. To feed or bring a lamb to slaughter, signifies torment. To see one quietly feeding upon grass, is a good omen.

LAMPS. Lamps or lights, shining out of a house, signify intelligence.

LAND. It is good to dream of owning lands, if cultivated:

it denotes a good wife, a pleasant home, and friends in plenty.

LANTERN. To see one extinguished, is a sign of death.

LAUGHING. Dream of laughing, and waken to sorrow.

LAUREL. The laurel-tree is a sign of victory and pleasure. If married, it denotes an inheritance. To a maiden good fortune in marriage.

LAWYERS. To dream of being engaged in law, presages grief, misery, and ruin, unless you seem to be in court, when you will succeed in any present undertaking.

LEAPING. To leap over ditches, or other obstacles, denotes success after trials.

LEAP-YEAR. To think you are in the leap-year, is a very good omen, and indicates extraordinary success in all your enterprises.

LEOPARDS foretell honor after trouble and treachery.

LEGS. Any thing the matter with your legs, is a very bad omen.

LETTERS *

LETTUCE, or other salads, eaten, signify trouble in your affairs.

LEMONS denote contention, disappointment and cruelty.

LICE. To kill them in numbers denotes relief from troublesome enemies.

LIGHT. *

LIGHT-HOUSE. Profitable advice or seasonable warning.

LILIES. Garden-lilies, joy; water-lilies, danger from the sea.

LINEN. Dressed in clean linen, denotes the receipt of good news; dirty linen, ill-news and ill-luck.

LION foretells the patronage of those in power; or if angry, their enmity.

LIPS. To have them seem red and handsome, denotes the health and good fortune of your friends. If dry and colorless, the contrary.

LYING. To seem to be telling lies, is not a good omen, and you will be deceived.

LIZARD. Ill-luck by unknown enemies.

LOVE. To be in love forebodes long sorrow, unless it is returned, which denotes prosperity. The love of a beautiful woman signifies varied fortunes.

M.

MADNESS presages fortune and favor from those in power.

MAID. To have a young maid's love is a good omen; but to carry her off by violence signifies great adversity.

MARRIAGE presages death to the sick, but is favorable to those about engaging in business. To others, this dream signifies strife and care.

MEAT raw, is not a good omen; but dressed is more fortunate: and if accompanied with other pleasant dishes, signifies a legacy.

MEDLERS are an omen of mischief; if you reprove them, you will triumph.

MELONS signify content, or recovery to the sick.

MERRIMENT. To be a looker-on of scenes of merriment, is a good omen. To partake, you will have trouble.

MICE denote accumulation of riches. To the farmer plentiful crops.

MILK. To sell milk, you will be crossed in love. To drink it, you will hear good news. To see a woman's breast flowing milk is an excellent omen.

MILL presages the settlement of affairs long troubling you.

MIRROR. To see yourself in a mirror signifies new friends, or the return of old ones. If you break one, you will be slandered. If you see one spotted and dim, your brother or friend will disgrace himself.

MIRE. To be sticking in it presages long and great difficulties.

MOONLIGHT on water is a good dream for lovers. The full moon denotes peace, pleasure, also plenty.

MONEY. To see money, or find it, is a good omen; but counting it denotes trouble in your affairs.

MONSTER. *

MORNING STAR. To see the morning or evening star shining clear and bright, signifies strange adventures and travel.

MOTHER. To see her alive and smiling is a happy omen; but to dream of her death signifies sorrow.

MULTITUDE. To see a throng of people hurrying to and fro, is a sign to

woman of unexpected favor from a man; and *vice versa*.

MULBERRIES betoken good fortune to all who dream of them in season.

MURDER. *.

MUSIC. *.

MYRTLE is a favorable omen to lovers and also for farmers.

N.

NIGHT AND DAY regularly succeeding denote a diversified life.

NIGHTINGALES singing, betoken great good news.

NIGHTMARE DREAMS are often ominous. If you hear a voice, attend to what it says.

NUN. To see a nun, is a sure sign of the loss of some one dearly beloved.

NUTS. Clusters of them denote riches and happiness; to crack them, a quarrel.

NAILS. Long nails denote wealth, and success in life generally.

NAKEDNESS. To dream of a naked woman is a lucky omen, foretelling great good fortune which you did not expect. A naked man is not favorable.

NECTARINES signify strife, infidelity; and to the sailor, bad weather.

NYMPHS. Sea-nymphs foretell pleasure, with a melancholy end.

O.

OAK TREE. Wealth and long life.

OFFICE. To be turned out of office in a dream, foretells loss of affection, money, or place.

OLIVES. Eating them, signifies good fortune; gathering them, vexation.

OLD AGE. To be old, signifies speedy good news. To see an old man or woman, and they be making affectionate advances, is a sign of the love of the young.

ONIONS denote hidden mischief; still, if you seem to gather them, it is a good omen, if any of your family are sick.

ORANGES signify loss of goods or reputation.

ORCHARD. To be in an orchard denotes that you will become rich by inheritance. It also signifies advancement in worldly affairs, and plenty of children.

OWL. This dream foretells various misfortunes, and forewarns of treachery.

OVEN shows that after many difficulties you shall be prospered.

OYSTERS denote pleasure and plenty, thriving business, and success in love.

P.

PAINTING presages success in love; honor and prosperity in life.

PALMS. To gather palms, denotes plenty, riches, and a high station.

PAPER. Fair, clean paper, denotes agreeable pursuits; if written over, hasty news; if crumpled and ill written, you will learn of difficulties.

PATHS Smooth, good paths, are significant of easy fortunes; rough and uneven ones, of hardships and misfortunes.

PEARLS denote weeping.

PEACOCK This bird is significant of riches and success; also of vanity.

PEACHES. Happy love.

PEARS. Elevation in life, with affable connections.

PERFUMES. *.

PICTURES — PORTRAITS signify new friends, who will give us great pleasure; except they seem to move, which is a bad omen.

PHANTOMS flitting silently around, forebode evil.

PIGEONS signify hasty good news. To lovers they are a sign of a message.

PIT. If you fall in, you will have a great misfortune. If you are in, and dream of climbing out, you will escape many difficulties.

PLAYS. To be at a play denotes good luck and merriment.

PLUMS signify scandal, vexation, and disappointment.

POND. A pond of clear water signifies peace and content at home.

POMEGRANATES foretell fortune and honor; also, good temper in your sweet-heart.

PRISON presages hinderance in your needful affairs, or prolonged sickness. Yet to those in extreme danger it is an omen of safety.

PROSPERITY. Dreams of great prosperity presage disappointment.

PURSE. To find one is a

good omen, and denotes the safety of your love, your fortune, and your friends. To lose one is a bad omen.

Q.

QUARRELING denotes trouble and false love.

QUILLS — BRISTLES. To seem covered with these is a very unfortunate omen.

QUINCES indicate favorable fortunes, and extrication from all present cares.

R.

RACING. To run a race is a good omen, unless you are beaten. Riding a race shows disappointment.

RAIN. A gentle rain is ominous of good fortune, especially for the sick. A violent rain is a sign of the destruction of your hopes.

RAINBOW. This is a promising omen to the poor, the prisoner, or sick. To a desponding lover it is a token of joy.

RASPBERRIES signify profit and pleasure; also health.

RATS signify enemies or thieves.

RAVENS denote mischief and adversity, falsehood and infidelity.

READING betokens agreeable and honorable pursuits. If you read any thing remarkable, it is intended as a warning.

RED. To see much red, crimson garments, a lurid sky, or other appearances of a sanguine hue, is a bad omen.

REST — TRANQUILLITY.

Sweet repose and quiet presages turmoil and care.

RIDING. To ride pleasantly denotes prosperity; but with great speed, the reverse.

RING. To wear a gold ring betokens dignity, wealth, and regard. To lose a ring denotes loss of love.

RIVERS. Clear, gently flowing rivers are ominous of good. But muddy or torrent-like, they portend mis-haps.

ROCKS. *.

RODS. To be struck with a rod signifies perfidy in a friend. A broken rod signifies separation of friends or lovers.

ROSES in their season are a good omen; but out of it, a sign of trouble.

RUINS signify repentance and remorse; also of broken fortunes.

S.

SAILING. *. If you sail pleasantly along, you shall have agreeable fortune; but if storms arise you may expect them in your life. A wreck is a very unfavorable omen.

BAILORS. If you dream of one, expect reward or profit.

SAINT AGNES' EVE. *.

SEA. To behold a quiet sea, is an omen of good import, and signifies great deeds. A stormy sea signifies great trouble. To hear the roaring of waves, foretells confusion and strife.

SEA-SHELLS denote a journey, and news from afar.

SERPENT. *.

SHIP sailing away from shore, is a sign of grief.

SHAVING. To shave or be shaved, denotes loss or treachery; shipwreck to the sailor, and infidelity to lovers.

SHEEP. A flock feeding quietly is ominous of prosperous circumstances; but to see these animals shorn, is indicative of loss. To shear them yourself, shows that you will get an advantage over some one.

SHOOTING. To kill game is a favorable dream, and indicates good cheer.

SHOES. New ones indicate success in some chosen profession; marriage to a maiden, and a good husband. Poor, torn shoes, show coming loss.

SILK. To be clothed in it foretells rise in honors, with much trouble. It betokens to a woman that her husband is unfaithful; to a maiden that she will see her lover soon.

SILVER denotes friendship. It is not good, however, to pick up silver money. To a woman it signifies a girl in good time.

SINGING. To hear singing denotes the confirmation of hopes; but to be singing disappointment.

SLEEP. To seem to be asleep betokens peace. To see a man asleep, enmity; a beautiful woman, deceit; a husband or wife, happiness.

SNOW signifies fond and true love; also affluence.

SOLDIERS betoken quarrels and discontent.

SORES signify calamity and disgrace. If the scabs fall off, you will eventually overcome your difficulties.

SPIRITS. *.

SPITE. To revenge yourself spitefully, is a bad omen.

SPIT. If you turn a spit, it signifies that your fortune will be very perverse in all respects.

SQUIREL shows mischief and meddling.

STARCHING. To starch linen, indicates an industrious husband and a pleasant home. It also signifies some cause for pride.

STARS. *.

STATUES. *.

STRANGE PLACES. To be in a strange place is a sign of inconstancy; but also of good news.

STRAWBERRIES signify much pleasure and good luck, when in season.

SUN. To see the sun rise in a dream, is an excellent omen; but better still, if it shines into your house.

STORM. *.

SWALLOWS. Grief and parting.

SWAN. To see one, presages wealth; to hear one sing is a sign of death.

WIMMING. To swim with your head out of the water, is a token of success; but to be altogether under the water of disappointment.

T

TAMARINDS signify vexation and disappointment by one of the other sex.

TEARS. Weeping presages happiness on waking.

TEETH. To lose a tooth, signifies the loss of a friend. To cut one, a new friend, or the birth of a child.

TEMPESTS denote sweet peace after trials.

TERROR. To be much terrified is a bad dream for the sick; and often indicates danger to those in health.

THUNDER. Peals of thunder heard in dreams, are the voices of angels.

TOAD. To see a toad presages quarrel, deceit, treachery.

TOMB. *.

TOWERS. To see them, denotes envy. To dwell in them, favor of the great. To destroy them, unexpected power.

TREES. *.

TREASURE. To find it, is ominous of treachery of a bosom friend; if you see it not able to take it away with you, it denotes a heavy loss.

TRUMPETS. Hearing them signifies trouble and calamity.

TURNIPS signify the acquisition of riches.

U

UNKNOWN PERSONS. *.

V

VIOLETS. To see them in season is ominous of modest and happy love.

VOICES. *.

W.

WAKING. To seem to be awake, denotes rapid advancement in all things.

WALKING. To be fatigued with walking denotes trouble; to walk in the dirt, great vexation with friends or neighbors.

WALLS. *.

WATCH. *.

WATER. To cross clear, fair water, is a sign of journeying, and of overcoming obstacles.

WATERMILL indicates thrift in your affairs.

WASTE PLACES betoken a lonely old age.

WATERFALL denotes a speedy legacy.

WAVES. Stormy waves signify trouble; but gently rolling waves, great deeds.

WALNUTS. Rude fortunes and domestic troubles.

WEDDING. To be at a wedding denotes disappointment.

WHEAT. A field of wheat waving in the sun and breeze, signifies the fulfillment of your most sanguine wishes.

WILLOW. A sign of grief to all save mariners.

WINDS. Soft and gentle winds are favorable for lovers; tempestuous winds

signify dealings with harsh and dishonest men.

WINE. To taste wine is a good omen; but to see it spilt denotes loss of high hopes.

WOOD. To cut wood signifies the coming to a respectable station for the poor; but for the rich, loss of estate. To seem to walk in a pleasant wood is a good sign.

WOOL. To seem to be buying or selling it denotes affluence. To dream you have wool on your head is ominous of sickness.

WOUNDS. To get a sword wound is a favorable omen, signifying honor and riches.

WRENS signify happiness and domestic content; also plenty.

WRITING. To dream of writing presages the receipt of news. If you write in a book, you will fall much in love.

Y.

YOUNG. To fancy yourself young again, as in times past, is ominous of disgrace and affliction.

YOUTH. For a woman to dream her youth is restored is a good omen, and the fulfillment of some long cherished hope will follow.

BEADLE'S DIME SCHOOL MELODIST.

COMPRISING THE

Music and Words of familiar and beautiful Songs, Duets, Trios, etc., arranged in a simple manner for School Singing, with elementary instructions suited to children of the most tender age. Compiled and arranged by GEORGE C. REXFORD.

A boat, a boat,
A farmer's life,
A smile from thee,
Blow, blow, blow,
Bonnie Eloise,
Bright rosy morning,
Busy bee,
Canadian boat song,
Chairs to mend,
Chimney nook,
Day is fading,
Elements of music,
Ettie May,
Ever of thee,
Far o'er hill and dell,
Fare thee well,
Flowers and sunshine,
Flow gently, Afton,
Gallant and gaily,
Gentle troubadour,
Happy school-boy,

Hark, 'tis the bells,
Harvest time,
Haste thee winter,
House that Jack built,
Hazel dell,
I love the merry suns'e
I choose to be a daisy,
In words of joy,
Joy of innocence,
Joy, freedom to-day,
Lightly row,
Little cottage,
Merry sleighride,
Morning rambles,
Morning call,
Morning has come,
Murmur gentle lyre,
Music murmuring,
Over hill, over dale,
Over the summer sea,
Peaceful slumbering,

Round for four voices,
Row, fishermen, row
Scotland's burning,
See our oars,
Song of the mountain,
Spring is here,
Smiling May,
Sweet birds singing,
Switzer's song,
The sleighride,
The invitation,
The river,
The bell doth toll,
Time to walk,
Tyrolese even'g hymn,
Vesper bell,
We are all noddin,
What can the mat'r be
When tempted to,
Working boy.

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CONTENTS.

A hundred years ago,
A lowly youth,
Anna Bell,
Annie Lowe,
Be quiet, do, I'll call,
Bime, bome bell,
Bonnie Eloise,
Carry me to Tennessee,
Ettie May,
Far on the deep sea,
Fare thee well, Katy,
Forgive,
Hope on, hope ever,
I had a gentle mother,
I'll dream no more,
In the wild chamois,
Keemo kimo,
Lennie's bonnie e'e
Let me like a soldier die
Love me little,
Marion Lee,

Mary of Lake Enon,
Mary of the glen,
Mother, sweet mother,
My love, he is a saileur,
My soul in one sigh,
Oft in the still night,
Oh, whisper what thou,
Old Josey,
Once upon a time,
One cheering word,
One parting song,
Poor Thomas Day,
Pretty Nelly,
Round for three voices,
Scenes that are bright't
Sleeping I dreamed,
Softly, ye night winds,
Some one to love,
Strike the light guitar,
Swinging all day long,

'Tis pleasant young,
'Tis the hour of love,
The dearest spot of,
The female smuggler,
The good-byat the door,
The hazel dell,
The leaves that fall,
The low-backed car,
The mother's smile,
The old folks are gone,
The winds that waft,
There is a flower,
There is darkness,
Thou art mine own
Where is home?
Why do I weep,
Widow Machree,
Wild Tiadatton,
Winsome Winnie,
Work, work.

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